REDEEMER COLLEGE LIBRARY

CHRISTIAN COURIER
PER/BX/9401/.C36

JUN 2 7 2001

LLEGE LIBRARY
D. E.
L9K 1J4

Dec 2001

CHRISTIAN COURIER

June 25, 2001 A Reformed Biweekly No.2667 $1.60

Ontario education at a historic crossroads ... page 5

Synod 2001 coverage ... pages 4,12, 13, 16

56th year of publication

Mission, relief projects inspire congregations

Alan Doerksen

ST. CATHARINES, Ont. — When members of a congregation take part in a short-term mission project, their enthusiasm can be a catalyst which can lead to new projects within their church and increased interest in missions and the needs of people in other countries. Three volunteers with recent short-term mission and relief projects relate how their experiences have made a difference to them and to their congregations.

Since Pastor Mark Verbruggen of Georgetown (Ont.) Christian Reformed Church went to Honduras with 11 members of his congregation, he has seen a great interest develop among church members in relief work. In February 2000, the team from Georgetown CRC spent two weeks in a suburb of Tegucigalpa, the capital city of Honduras, doing relief work connected with the Christian Reformed World Relief Committee. The volunteers helped people recover from the devastation of Hurricane Mitch by helping to build two houses. The house owners helped with the construction, getting up as early as 4:30 in the morning. Georgetown volunteers also went to a local Christian school and gave the students English lessons.

COURTESY CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Gary Maas (left) and Melissa Mulder from Immanuel CRC in Brampton help to build an orphanage in Mexico.

COURTESY MARK VERBRUGGEN

Volunteers from Georgetown CRC do construction work in Honduras.

'Absolutely fantastic'

The volunteers ranged in age from 20 to 60. "We had a lot of fun interacting with each other," says Verbruggen. "It was just absolutely fantastic to be there."

The Georgetown congregation "took a keen interest in the work," he says. Before going to Honduras, the team made a presentation to the church and raised $4,000 to pay for house construction materials. Church members were very generous, says Verbruggen. He observes, "If we can build two houses in Tegucigalpa for $4,000 Canadian, that's a bargain."

When the team returned home and reported on the trip, the church was full for a Sunday evening service. "The turnout was amazing," he says. Especially the young people of the church "really were excited about what we had done."

While in Honduras, the volunteers observed the shortage of supplies at the Christian school. As a result, during last December's Advent season, the church was given an "assignment" each Sunday to help support the school. Each assignment was a request for school supplies, such as erasers and binders, to be brought to church the following week. These supplies were then boxed and sent to the Christian school.

One "spinoff" effect of the Honduras mission project was that

See **SHORT TERM** *page 3...*

Christians explore meaning of evangelism in a violent world

(Newsroom) — Christians ministering in multi-religious settings prone to violence should not change their primary mission, according to evangelical Protestant leaders who responded to recent comments by the head of the world's largest ecumenical body.

Konrad Raiser, the secretary general of the World Council of Churches (WCC), said earlier this year that clashes between Muslims and Christians in Indonesia and Nigeria were examples of situations that call for a reassessment of the primary aim of missionary work, which many Christians regard as the mandate to encourage people to become faithful followers of Jesus Christ. Raiser said the WCC does not intend to call into question the commitment to evangelism, but he asked, in light of the church's role in such strife, "What would it mean to rearticulate that missionary calling as a message of peace and reconciliation?"

Truncated vision of mission

Theologian Miroslav Volf said Raiser has appropriately called attention to the manner in which the mission of taking the gospel to all the world is carried out: "I would call us to consider very carefully whether the way in which we proclaim is in synch with the heart of what we proclaim." But the Yale Divinity School professor insisted that Raiser's assumption that "evangelism by its very nature is causing strife and therefore we should reconceive mission simply as reconciliation between people is very much a truncated vision of mission."

Raiser said he realized his view "requires a fairly radical rethinking of assumptions about mission, which needs to be approached with great sensitivity, great understanding, and great humility." He made his comments on April 23 in Nashville, Tennessee, at the opening of the first United States event related to the WCC's Decade to Overcome Violence.

In an interview with Newsroom, Raiser acknowledged that how Christians define their mission has much to do with their belief about the importance of conversion. He allowed that evangelicals tend to have a greater urgency to see a Muslim, for example, convert to Christianity because they view Jesus Christ as the exclusive way to salvation, whereas he would feel comfortable with a Muslim remaining in his or her Islamic faith. "I would remain comfortable because ultimately how God will work out God's salvation is part of God's plan and will never become part of our strategy; therefore, I probably don't have the same sense of an ultimate responsibility to work for the salvation of all those who do not confess Jesus Christ in the same way as we do," Raiser said. "I have a fairly broad and fairly deep trust that God will work ways of salvation even beyond the limit of the visible Christian community."

Christians traditionally have found their mission summarized in the final command of Jesus to his followers to "go and make disciples of all nations," which is known as the "Great Commission." Raiser believes that means to make disciples among people of all nations, not to turn all people into active disciples. "It certainly doesn't say that we are to Christianize the world," he said.

Last month more than 600

See **SHARING** *page 2...*

News

Sharing gospel in faithful but not provocative ways considered

... continued from page 1

evangelical leaders from around the globe gathered in multi-religious Kuala Lumpur, Malaysia, where they heard the nation's leader recite a litany of sectarian violence throughout world history. Speaking at the opening of the World Evangelical Fellowship's 11th General Assembly on May 4, Prime Minister Mahathir bin Mohamad urged the evangelicals to respect multi-religious societies such as his own. The prime minister said in his speech that "it is true that it is the nature of some religious denominations that propagation of their faith is obligatory. But we should be careful that we don't propagate religions at the cost of conflicts and violence."

SOURCE

Buildings destroyed in Indonesia, where Muslims and Christians have been entangled in a deadly conflict.

False dichotomies

Malaysia, which officially is a Muslim state, allows its ethnic Chinese minority to proclaim Christian faith among themselves but does not permit evangelism of the mostly Muslim ethnic Malay majority. Evangelical mission leader Stuart McAllister believes that the church's response in places like Malaysia is a question of how one evangelizes rather than whether or not it is done. In such settings, Christians must communicate the gospel more through how they live than through overt proclamation. "It's a tactical question; we don't go in like a bull in a China shop," said McAllister, who served until 1998 as general secretary of the European Evangelical Alliance. "We do whatever we can to be winsome and gracious and godly in the context where we're placed."

McAllister, however, believes that evangelism cannot be separated from the mission of the church. "We are often being forced to consider dichotomies that are false," said McAllister, now on staff of Ravi Zacharias International Ministries. "Do we have to separate compassion, and the responsibility for reconciliation, from evangelism as if we do these things as bracketed activities rather than as integrated activities? We can't put evangelism aside to build relationships, since that is the very means by which those relationships are effecting any change." McAllister told Newsroom that the primary issue for evangelicals is to be "faithful to the gospel, not in some kind of sense where we're being provocative but always seeing it as the instrument of healing, as God's means of change."

Volf admits that some evangelicals engage in an aggressive "machine-gun evangelism" that shows little or no respect for the recipient's culture or sensitivities. But Volf disagrees with some who insist that evangelism itself shows a lack of respect for the views of others. "To speak the truth, what you perceive to be the truth, is by no means to show disrespect to that person but rather to respect that person as worthy of considering the truth that you are laying before them," he said.

Raiser makes a distinction between evangelism, the "specific proclamation of the gospel in word and deed," and proselytism, which has the sole aim of conversion. "Witnessing to Christ and working aggressively for the conversion of Muslims are two things," he said. "There are forms of witnessing to Christ that do not antagonize those to whom the witness is addressed. There are forms of witnessing to Christ that do not destroy and break up communities. And I think the spirit of the Gospel demands of us a witness to Christ that is at the same time a witness to peace and reconciliation."

Volf emphasizes that it is God who does the converting. "Conversion is a work of God, not of us, and if it becomes our work, then it indeed can cause unnecessary strife." Raiser agrees that it is "God through the Spirit who moves, who opens the hearts of people. It's not a success of our missionary efforts and witness, because none of us can control how the Holy Spirit works."

Nevertheless, many evangelicals recognize that conflict sometimes will come about regardless of how the message is proclaimed. The extremist Abu Sayyaf Islamic group in the Philippines, for example, launched a campaign of terror that it says is a reaction to Christian evangelism in Muslim areas.

Conflict between evangelism, golden rule

John Witte, who has directed extensive research on the impact of "religious proselytizing" worldwide, observes within Christian theology a significant conflict between the Great Commission and the Golden Rule. "How does a person or community abide simultaneously with the callings to 'Go forth into the world and make disciples of all nations' and to 'Do unto others as you would have them do unto you'?" asked Witte in a report published by Emory University in Atlanta, Georgia, where he is director of the Law and Religion program. In human rights terms, Witte says, the conflict is between the right of a community to expand the faith versus the right of another person or community to be left alone.

The 1948 United Nations Universal Declaration of Human Rights recognizes a "right to freedom of thought, conscience, and religion" that includes a person's "freedom to change his religion or belief." With that in view, a gathering of prominent American evangelical leaders last year published a statement declaring the right to evangelize.

The "Chicago Declaration" came about largely in response to a request by a coalition of religious leaders that Southern Baptists not go ahead with a major evangelism effort in Chicago. The Council of Religious Leaders of Metropolitan Chicago said they feared that sending thousands of missionaries to their city would create a climate conducive to hate crimes, although groups that track hate crimes could not cite any studies linking them with evangelism. United Methodist Bishop C. Joseph Sprague, a member of the council, said that instead of coming to propagate their faith, the Baptists would be welcome to "come and join with other people of faith in acts of love and charity and justice."

Religious liberty advocate Diane Knippers, however, maintains that to tell religious believers they cannot express their faith is unjust. "I think that what Christians ought to work for is toleration and mutual respect, but peace at the cost of people being silent, being denied basic human rights, freedom of speech, freedom of association, and religious freedom, isn't peace," Knippers, president of the Institute on Religion and Democracy in Washington, D.C., told Newsroom.

Level, legal playing field

Theologian Thomas Oden believes that on the basis of human rights, evangelicals and people of all faiths should strive for a level, legal playing field in which expression of all views is allowed. But he notes the Great Commission did not have in mind the premises of modern human rights, because that is a "historical achievement" that came much later. "When the apostles were sent out to all the world by the power of the Spirit, they were given brains to look for strategies to try to discover the best ways to make the proclamation, and in some ways this involved changing the whole society rather quickly," said Oden, professor of theology at Drew University in Madison, New Jersey. "Armenia is the first example of this, where a whole nation suddenly is converted. But it's a slow and incremental process of using good, prudential judgment as to how to relate to potential violence."

Oden points out that some Christians are prepared to die for the sake of proclaiming their faith. "If dying is what it takes to make the Christian proclamation plausible, we also have a history of martyrdom, through the 1st century and the 20th century; this is a part of our history, and we're not afraid of it."

Oden refers to places around the world such as India, where Christians recently have died for their faith, but says "evangelical Christians join with the World Council of Churches and all people that are interested in conflict resolution in places where people are being hurt. This applies not simply to Christians being hurt, but to Muslims being hurt, to Hindus being hurt; I mean that's our ethic."

Status of Orthodox Church in Eastern Europe

But as in the United States, some tensions attributed to evangelism are between evangelicals and Christians of mainline or traditional denominations. Raiser cited Eastern Europe as an example of a place where such conflict is causing churches to ask questions about their primary mission. He notes that the fall of communism just over a decade ago resulted in a flow of mostly evangelical missionaries that have encountered conflicts with established majority churches. Witte observes that "a new war for souls has begun to break out in several new 'democracies' around the world, a war over the cultural and moral souls of these new societies by competing forms of faith." He sees in Russia a war not only for competing religious interests but "a fight for the future identity of the Russian nation itself." Like many countries in the region, Russia has a historical church, the Russian Orthodox, that is largely regarded as the embodiment and preserver of the nation's culture.

Evangelicals ministering in Russia complain of the Orthodox Church's insistence that it has a divine right to Russia, while the Orthodox hierarchy brands evangelicals as cults intent on destroying Orthodoxy. In the little dialogue that has taken place, attempts have been made to demonstrate the vital faith of Orthodox believers to evangelicals who know very little about them. But observers say that the preference given to the Orthodox Church by the constitution is a major impediment to dialogue.

But in Latin America, some Pentecostals — groups whose growth has skyrocketed in largely Roman Catholic countries — have engaged in what they regard as successful dialogue with the Vatican's Pontifical Council for Promoting Christian Unity.

In an article last year in *Fides et Libertas*, the journal of the Maryland-based International Religious Liberty Association, Witte commented that "the preferred solution" to conflicts over propagation of faith "is not so much further state restriction as further self-restraint on the part of both local and foreign religious groups."

News

Child poverty levels worsen despite government promises

Margaret Dinsdale

TORONTO — Despite a booming economy in Canada throughout the 1990s, the numbers of children and their families living in poverty has increased by 402,000 since 1989, according to a group dedicated to putting pressure on the federal government to reinvest in programs they say will ease the burden on poor families.

In 1989, there was a unanimous motion by the House of Commons to eliminate child poverty by the year 2000, a situation, which according to many sources, has only worsened since then.

The Campaign Against Child Poverty (CACP), with support from The Bank of Nova Scotia as well as Citizens for Public Justice, the Anglican Diocese of Toronto, the Canadian Jewish Congress and the Catholic Children's Aid Society of Toronto among others, ran a two-page ad, the fourth in a series, in the *Globe and Mail* on May 24. It was signed by over 400 faith leaders from more than 17 faith groups in response to the federal government's commitment in the Speech from the Throne that it must "undertake another national project — to ensure that no Canadian child suffers the debilitating effects of poverty."

Insist on practical programs

The text of the ad demands that as "members of a civil society, we must insist that such a promise is translated into practical programs, including a comprehensive child benefit, quality, affordable child care services and secure, affordable housing."

"This ad had extensive media coverage including the CBC National," said Rabbi Arthur Bielfeld in an interview. The Rabbi and the outreach committee of his temple were instrumental in launching CACP. "This is a landmark event in the co-operation of various faiths and denominations who are publicly supporting a single issue."

The Christian Reformed Church is also a supporter of this effort and Reinder Klein, the Church in Society Co-ordinator of the CRC's Canadian office, thinks that it is necessary for people of faith to take a stance politically when it comes to an issue such as the welfare of children.

"Christ is sovereign over all aspects of life, including politics and the behavior of the state," he said from his office. "In particular it is the responsibility of the king to be mindful and compassionate to the poor, the marginalized and disenfranchised. We feel that in a society as individualistic as ours that, as the body of Christ, we at least need to remind the government to care for everyone, including the sick."

But it's not just enough to follow the issues, says Klein, but to help the government while it's developing new legislation.

"People have the feeling that we are very small, but my individual voice joined with many others can make a difference. We need to get off our duffs as citizens and make use of this extraordinary system of democracy that we have and make ourselves heard," he said.

Startling statistics

Campaign 2000, a public education network that works in co-operation with CACP, tracks the plight of Canada's poor children and, in their Report Card 2000, underlines some startling statistics. Even though many people have moved into the workforce from social assistance, they aren't much better off. The number of children in "working poor" families has grown by 55 per cent since 1989, and children in lone parent families considered poor rose by 49 per cent.

Part of the problem is that minimum wage levels across the country are too low, according to Laurel Rothman, executive director of Campaign 2000. "And that, added to the lack of affordable housing or a comprehensive child care system, makes it very difficult for families to cope," she said.

"Two of our main objectives are to raise awareness of our members, and to shame politicians because they have the power to effect some relief for the poor," says Klein. "We want everyone to contact their Members of Parliament, to urge them to action."

One theory of Klein's is that more affluent people tend to be less sensitive to the needs of the poor because they have never experienced hardship themselves.

"Many of us tend to forget what it's like, we've inherited money, we've had a decent upbringing and education, which are actually blessings rather than an achievement," he said.

And justice needs to be actively sought, according to Rabbi Bielfeld. "My Biblical reference is the prophetic injunctions to look after the needy," he explained. "I think of Amos when he said that we not only need to seek justice in our own community, but we have to pursue justice for other communities, and to urge others to do so as well."

Short-term projects have ripple effect

... continued from page 1

a high-school-age Serve team from Georgetown CRC went to work in Mendenhall, Mississippi this past March break.

The volunteers' enthusiasm about their experience will most likely result in another mission trip in February 2002, this time to El Salvador, says Verbruggen. Four of the original volunteers from the Honduras trip would like to go to El Salvador, and other church members would like to go with them, including Verbruggen. "The reverberations of the original project in February 2000 are still here today," he observes.

COURTESY CRAIG MACDONALD

Craig MacDonald with local children in the Dominican Republic.

Small groups spring up

Carol Sybenga, of Immanuel CRC in Brampton, Ont., has seen positive initiatives of a different sort result from her church's recent mission projects in Mexico. Sybenga is co-ordinator of ServiceLink — a Christian Reformed agency which links volunteers with projects related to their gifts and talents — and has gone to Guadalupe, Mexico with a team from her church each of the past three years. On the first trip, in 1999, 25 members of her church participated.

The team has been working with a project called Tapestries of Life, which is building an orphanage in the Mexican town, a 45 minute drive south of El Paso.

Last year, especially, "we had an excellent experience being together," getting to know each other more deeply, and "trying to understand poverty and why it happened," says Sybenga. "We would meet together at night and discuss 'why are we here?' ... We talked about our faith more readily."

As a follow-up, the volunteers decided to meet together last summer a few times, to continue their discussions. Then some of the volunteers formed a small group. "We began [with] a lot of sharing, a lot of praying," says Sybenga. The group also discussed "How can we reach out to our community?"

Last December, the group decided to offer a Christmas meal to homeless people in the community. The group also offered to visit with and pray for a woman with multiple sclerosis and a man with cancer. "We met with [the man] a few times, and those were wonderful experiences," says Sybenga. The man has since passed away.

Last November, a second small group was started at Immanuel CRC. Then, at a congregational meeting early this year, the church decided to start more small groups, and now has eight.

Members of these groups are "there to nurture each other and encourage each other spiritually," explains Sybenga. The growth of small groups shows "a ripple effect in our congregation," she says.

But the trips to Mexico were not the first part of this ripple effect. The reason a group of adults went on the first trip to Mexico was that young people from the congregation had gone on Serve projects and had shared their "mountain-top experiences" with the congregation, says Sybenga. "They had experienced God in so many ways and they were so excited." Adults in the church asked her, "How can we do that?" — and soon, a team went to Mexico. The young people inspired adults to participate, explains Sybenga.

Such projects generate enthusiasm in congregations, asserts Sybenga. For herself, Sybenga felt close to God while on the mission trips, more so than she would have if she had stayed at home. Co-ordinators of the Mexico project encouraged volunteers to walk around the orphanage spending time in prayer, and she found that a rewarding experience.

Another spinoff of the Mexican project is a planned visit to Immanuel CRC this fall by a Mexican pastor connected with the project in Guadalupe.

Surreal experience

Craig MacDonald, of Queen St. Baptist Church in St. Catharines, Ont., found going to the Dominican Republic for a one-week mission project in March "a surreal experience." He, his brother Ian and Queen Street's Associate Pastor Dorothy Dawson went to the Dominican Republic with Careforce International, an agency which focuses on meeting the needs of children around the world suffering from hunger, poverty, disease, illiteracy and abuse.

In the Dominican Republic, Craig and other members of his team helped to build the Lighthouse (Christian) School in Los Alcarrizos. The original school buildings were severely damaged by Hurricane George, and are now being rebuilt to provide facilities for 1,000 children.

The volunteers also did Vacation Bible School work with local children, playing with them, singing songs and telling Bible stories.

Going to a poorer country such as the Dominican Republic "really opens your eyes to what we have here," says MacDonald. Members of his church provided some of the funds to cover the cost of the trip for the three volunteers, and donated school supplies, clothes and toys for children in the Dominican Republic.

MacDonald has decided to return to the country, and will co-direct a week-long return trip this August. He had already been considering going to the Baptist Leadership Education Centre (BLEC), in Whitby, Ont., for its one-year program this fall, and says that the mission trip experience "really encouraged me to go to BLEC."

Of other volunteers who went on the trip, "a lot of them said they'll go down again," says MacDonald. The mission trip was also good for his home congregation, to help the people here understand the reality of poverty in the Dominican Republic and that they could help the people out.

Editorial

The Holy Spirit works in everyday routine life, too

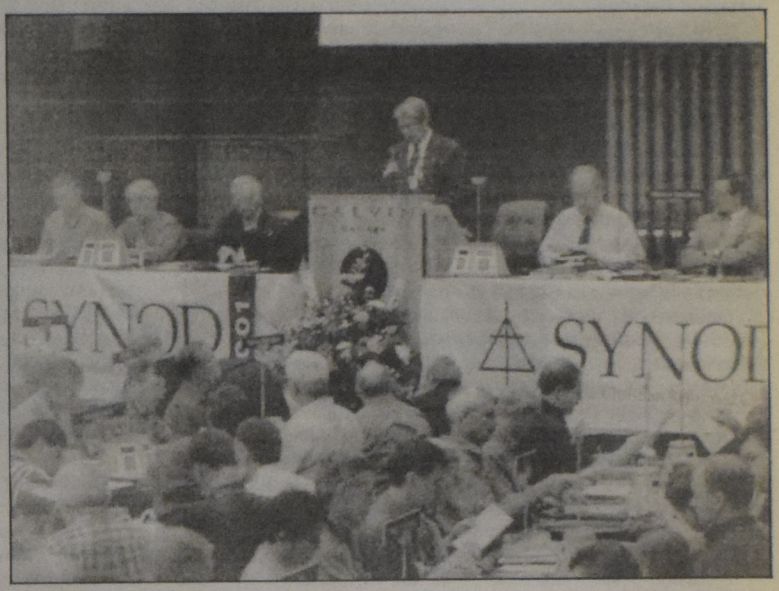
Harry der Nederlanden

My youngest daughter, Pamela, did profession of faith a few weeks ago — on Pentecost, to be exact. She is in her last year of high school, and before the congregation, along with several other classmates as well as a couple several years older, she made her profession of faith.

The church was swarming with young people that Sunday. A good sight. My daughter has had the good fortune — no, the blessing — of having in the school and in the church — a vibrant, active and kind group of young people who support one another. That, I am sure, is one of the things that helped bring her to the point of doing profession of faith.

I'm sure her friends are just being who they are and don't think of themselves as especially good or pious. But the network of mutual support and friendship that they have established almost naturally is not just natural. It is no less the work of the Holy Spirit than were the sound of the wind and the tongues of flame — and the latter are only exciting for a time.

It's probably not wrong to spy the work of the Spirit in all sorts of super-natural experiences, in happy coincidences, in especially enthusiastic and moving moments, in unusual and unexpected signs that something good is happening among us. But we have to be very careful with the habit of associating the Spirit with sudden energy surges and things that fall outside the range of normal daily expectations.



SYNOD NEWS OFFICEPHOTO

As I sat watching synod conduct its business over the past week, I thought, "How amazing! The Holy Spirit, this mighty wind, this flitting flame, has entered into the warp and woof of our planning, our organization, our methods and routines."

Dogged faithfulness

Dogged, determined faithfulness even when things are not going right can also be the work of the Spirit.

The mutual trust and knowledge that builds up a comfortable and stable marriage is also the work of the Spirit.

A.A. van Ruler asks the question somewhere: Why go to church? His first answer is: to get into the habit. Not a very spiritual answer. Probably not the first one I'd give. Yet, he's right. God's Spirit is also interested in establishing routines, habits, the planned and scheduled things that Christian people do because of the sort of people they have become over the years — by the Spirit.

One of my favorite books, *Love in the Western World*, written by a French literary scholar, Denis de Rougemont, traces the origins of romantic love as the model of genuine love to an antinomian heresy in the Middle Ages. Love, true, passionate love, the Cathars taught, is at odds with law, order, routine, structures, marriage. It springs up despite and often against social arrangements and mores. It cannot be constrained and ordered but springs up spontaneously, strikes like lightning and even has a destructive side. This is usually how Hollywood portrays love, says De Rougemont. It is like the desire kindled by the chocolate lady in the film *Chocolat*, which disorders our humdrum morality, which is repressive by definition.

We miss seeing his handiwork

Christians often think of the working of the Holy Spirit in the same way. When we habitually portray the workings of the Holy Spirit, which is nothing less than the redeeming and renewing and sanctifying work of our Lord Jesus Christ, as a wildfire, we miss seeing his handiwork in the most important places. We do deep harm to the life of the church. We blind ourselves and our children so they no longer discern God's fingerprints where he visits most — in the structures of the church, for example, but in other structures, such as of government as well.

My daughter Pamela came to profess her faith in Jesus Christ because she saw that faith expressed in the lives of lots and lots of people, people who established and faithfully served in churches and Christian schools, for example; because our minister, Peter Slofstra has great gifts for reaching young people; but also because there's a council and many faithful members to support him and pay his wages; because there have always been those who volunteered to work with kids and with young people; because of many dedicated teachers put in place by a Christian school society; because God kindled a love between her mother and myself many years ago and provided a place for it to flourish and become a habit, namely, in marriage and a family.

The Spirit routinizes himself

One of the really great things the Spirit does is to routinize himself, to weave love — himself — into the mundane rhythms of our daily lives.

As I sat watching synod conduct its business over the past week, I thought, "How amazing! The Holy Spirit, this mighty wind, this flitting flame, has entered into the warp and woof of our planning, our organization, our methods and routines, allowing himself to become almost thing-like (reified) so that our lives may be led along nurturing channels. Not that he doesn't spring surprises on us and shatter the best laid plans of mice and men."

But the miracle does routinely happen that the children of the church catch the faith.

Thank God. Thank you all you agents and ministers of God. Thank you synod, thank you Church of Christ. Thank you, Holy Spirit.

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent biweekly that seeks to: report on significant events in the Christian community and the world; express opinions infused by Scripture and rooted in a Reformed perspective; provide contact for the Christian community.

EDITORIAL TEAM & PRODUCTION STAFF
Associate Editor: Harry der Nederlanden *ccderned@aol.com*;
Reporter, Layout: Alan Doerksen *ccjournal@aol.com*;
Circulation Manager: Grace Bowman *ccsubscrip@aol.com*;
Accounts Manager: Natasha Postuma *ccadpromo@aol.com*

REGIONAL REPORTERS
Jeff Hoogendoorn, Victoria; Jacky Huberts, Langley, B.C.; James Kwantes, Abbotsford, B.C.; Stephen VanHelden, Calgary; Gordon Legge, Calgary; Jessie Schut, Edmonton; Valerie Walker, Halifax; Robert VanderVennen, Toronto; Margaret Dinsdale, Toronto.

EDITORIAL ADVISORY COMMITTEE
Doug Roorda, Wendy Saunders, Erick Schuringa, Nelly Westerhoff, Bert Witvoet

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact the managing editor if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier
4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
E-mail: cceditor@aol.com
Publications Mail Registration No. 09375
We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

Opinion

Who is advocating for all of our children?

Mark Vander Vennen

I feel conscience-bound to join the debate over partial tax credits for parents who send their children to independent schools.

I send my children to Northumberland Christian School, a faith-based, independent school operating for 23 years. I send them there because, like my Aboriginal friends, I hope that they will lead integrated, non-compartmentalized lives. I want what they believe to be congruent with what they learn. I also send them to learn, to the degree possible, a Christ-centred way of life which is fundamentally different than the self-interested, competitive, corporate materialism which largely reigns in Ontario.

I also work each day in the public and Catholic school systems, as I have for over 10 years. I advocate and co-ordinate services for some of the most vulnerable children in Northumberland County. I work in partnership with children, youth, parents, Special Education teachers, Educational Assistants, Principals, School Board psychology and social work departments, and services across all sectors, developing community-based plans that attempt to meet real human needs.

Watching in anger and horror

Over the last three years, I have watched in anger and horror at the relentless, systematic dismantling of Special Education services in our schools. I have seen and experienced the effects of provincial government policies that vilify the vulnerable. I have observed the rigid and maddeningly unjust "Individual Support Agreement" (ISA) claims process for special needs support for students; the debilitating effects of the new curriculum and testing on bright children who have different learning styles; and the dramatic entrenchment of child poverty and its impact on education. I have scrambled frantically to try to plug holes. I have also stood in amazement at parents, teachers, educational assistants, support staff, and principals who have spent endless hours, under great duress, doing all that they

See **DEADLY** *page 6...*

CC FILES

Students from Calvin Memorial Christian School and Beacon Christian High School in St. Catharines, Ont., voice their support for the new tax credit, at a rally held June 8.

Ontario education and public policy at historic crossroads

Gerald Vandezande (an excerpt from a letter written for the *Toronto Star*)

What I find lacking in the current debate on the proposed refundable tax credit for parents of children at independent schools is the urgent need for an "appropriate framework" for an inclusive education system that would make it possible for faith-based and other independent schools to become bona fide partners in a non-discriminatory system of education in Ontario.

Ontario urgently needs a consistent education policy that is shaped by a common denominator which is defined in terms of public justice for all citizens. The government must develop a comprehensive policy that does full justice for all concerned – students, parents, teachers, schools and boards, none excluded.

Develop an inclusive policy

Justice is not spelled "just us". The government needs to do equal justice to all Ontarians. This means that we do not participate in public debate and policy-making in order to protect merely our particular self-interests. Rather, we would develop an inclusive policy through which the common public good is fully respected, valued and strengthened. And, of course, it should be fully funded.

In an open, participatory society, government ought not to permit any ideology or "ism" to have institutional control or cultural dominance. Government should consistently establish and protect equal structural opportunity and social space for all people. This [would] allow people(s) both to think as they like and to act on their respective beliefs and convictions, provided that their public actions do not violate other people's rights and responsibilities or harm the public interest. This public-justice approach affirms genuine pluralism and facilitates the responsible participation in society by different faiths and values-communities. It rejects the ideology of the "melting pot" society which insists on a colorless uniformity in the public square. Instead, it affirms the reality of the Canadian Mosaic.

Accordingly, a good government deals with how all citizens belonging to various values-communities and faith-traditions, each of which has its own view of life and education, can fully exercise their legal-equality rights and fundamental freedoms. Ideally, a good government makes sure that all Ontarians can enjoy "the equal protection and equal benefit" of the Canadian Charter, the Ontario Human Rights Code, and the United Nations' Universal Declaration of Human Rights (which recognizes in Article 26(3) that "parents have a prior right to choose the kind of education that shall be given to their children").

A truly pluralistic, public education system is an inclusive system. It is a democratic system that includes all the members of the public. It is a non-sectarian system that also invites the faith-motivated and values-based independent schools to become integral partners in an expanded system that seeks to accommodate them respectfully, with their alternative educational perspectives and programs intact. These unique additions would then not be seen as fearsome competitors but as friendly contributors to an enriched, multi-faith, multicultural Ontario education system – a pluralistic system that is positively concerned with the advancement of quality learning for neighborly living and Canadian citizenship.

Recognizing real pluralism

Such an expanded, inclusive system would clearly acknowledge real pluralism: the public recognition that different people(s) have different beliefs and have the legal right to live in different ways, without discrimination. An inclusive view of pluralism acknowledges the socio-cultural reality that Canada is a unique community of diverse faiths and values-communities – communities which have equal public rights and public responsibilities in the educational arena as well as elsewhere.

Such an open system would be genuinely representative, not for profit, and publicly accountable. It would develop and practice mutually acceptable academic criteria, curriculum guidelines, teacher qualifications, admission policies, and health and safety standards. All the partners would be mutually respectful of the various world views and core values that reflect our Canadian mosaic. Their different faith-perspectives and educational alternatives would concretely contribute to the joy and quality of learning for stewardly living and societal responsibility.

Such all-embracing, purposeful education would help to build and sustain a mutually caring and sharing society – a dynamic society that increasingly becomes a beacon of hope and light in a despairing and darkening world.

Gerald Vandezande served, until 1998, as the Government Relations Co-ordinator of the Ontario Multi-Faith Coalition for Equity in Education. He is the author of **JUSTICE, NOT JUST US Faith perspectives and national priorities.**

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110,. Lewiston, NY, 14092.

Subcriptions:	**Canada**	**U.S.A.**
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	$39.54	$31.60 (US)
two years (52 issues)	$75.00	$60.00 (US)

overseas one year $80.00 surface mail
Advertising deadlines: display advertising: Tuesday, 8:30 a.m. (9 business days before publication date); classified advertising: Tuesday, 8:30 a.m. (9 business days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: ccsubscrip@aol.com, advertising: ccadpromo@aol.com

PRINTED IN CANADA

Deadly double standard in education tax credit

... continued from page 5

can on behalf of real children who have real needs. To me, these remarkable people are often unsung, modern-day heroes.

A loose screw in the plan

From this vantage point, it is my belief that the loose screw in the government's partial tax credit plan is a deadly double-standard involving the use of the word "accountability" — a word the Tories seem not to understand. For this government, if you belong to the so-called private sector, then by definition you scarcely need to be held accountable, even when using tax dollars. Walkerton is merely the most visible example.

If, on the other hand, you belong to the so-called public sector, and if from within the public sector you somehow defend the vulnerable — teachers do this all the time — then you are subjected to an oppressive, tyrannical "accountability" driven by the hunger for power. Micromanagement, coupled with the removal of decision-making from those who should make decisions, is the order of the day.

One-dimensional Liberal, NDP opposition

At the same time, my difficulty with the rabid, one-dimensional Liberal and NDP opposition to the partial tax credit plan is that it accepts far too much of the Tory agenda. The Tory mode of operation has the effect of creating change by turning people against each other.

Some public school advocates are now targeting independent schools — to the delight, no doubt, of the Tories. Having fallen into the Tory trap, opponents are promoting even bizarre notions. It's bad enough that critics conveniently ignore the United Nations ruling that Canada is violating religious non-discrimination rights — now they actively promote such discrimination (thereby compromising Canada's support for United Nations rulings in other jurisdictions). Opponents flout the *United Nations Universal Declaration of Human Rights*, which recognizes in Article 26(3) that "parents have a prior right to choose the kind of education that shall be given to their children." They disregard the nondiscrimination clauses in the *Canadian Charter of Rights and Freedoms* and the *Ontario Human Rights Code*. In a typically Ontario-only optic, they ignore the decades-long experience in Manitoba, Saskatchewan, Alberta, British Columbia and Quebec, as well as credible sociological studies of racial and religious tolerance among children who attend independent schools. And if some argue that in a democracy people with religious differences can only properly work them out under one so-called "public" roof, then surely they will agree that there must also be only one political party, because only under one "public" umbrella can significant differences truly be resolved. Surely one political party is good for democracy!

Fight mismanagement

Instead of arguing against partial tax credits, all of us, as advocates for all children in Ontario, need to fight strongly against the misdirection and mismanagement of massive amounts of funds into testing which is wasteful and not needed, into a new curriculum which focuses only on "productivity" narrowly defined, and into a monstrous Individual Support Agreement claims process for partial support for only certain children who have only certain special needs.

I would relish the opportunity to participate in a nonpartisan process involving all stakeholders — youth, parents, teachers, government, public, Catholic and independent schools — designed to develop a creative, energizing, mutual accountability in education. Such an accountability would be neither absent nor oppressive, but rather liberating. Perhaps this contentious issue can actually lead to an accountability which helps to liberate not only independent schools but also public and Catholic schools.

Ontario is one of the richest provinces in one of the richest nations on earth. Surely we can find enough resources to adequately educate, without discrimination, *all* of our precious children.

Mark Vander Vennen, MA, M.Ed, of Coubourg, Ont., is Case Co-ordinator for Children's Case Co-ordination Services of Northumberland County

In weakness are we made strong

Alex Buchan

"With suffering you discover a different Jesus than you do in luxury. It's like this: Pain forces you to deal with the weakest point of your personality. You give up on yourself, but eventually it becomes wonderful because you realize Christ loves you even though you are so weak."

Just in his early thirties, this young Egyptian knew what he was talking about. A convert from a Muslim family, he was jailed in the early 1990s and tortured. He was stripped naked, prodded with electric batons, hanged by the hands and put into a tiny hole-cell with no light for three months. The cell was nicknamed "the experience" by the prisoners.

Like other prisoners, he did not emerge unscathed.

Shattered, weak and weeping

"I came out shattered, weak and weeping. Sitting in the dark silence, with only my own breathing, I felt like St. Anthony in the desert. All my sins, all my weaknesses, swam into my mind with vivid colors, and I saw how weak I was. I could not even come out of the torture looking triumphant. All the things I was proud of I became ashamed of. Even my testimony became an object of shame."

And yet, that was precisely what delighted him ... later.

"There is no feeling in the world like the one when you face yourself in all your utter sinfulness, and yet at the same time realize — really know — that Christ loves you just the same."

This is the strength of weakness personified, when a man can be put into a smelly hole, stripped of all self-respect, and still emerge even more human because he was able to hold on to the one great fact that makes us truly distinctive — that we are loved by God.

Self-dependence to God-dependence

This is what weakness does. It forces us to accept the love of God to an extent that is utterly transforming, changing us from self-dependence to God-dependence.

That is why the persecuted seem to be more loving, more generous people. They have gone through this process.

John Drane, professor of practical theology at Aberdeen University, says that in the West, the church is growing primarily among what he terms "the corporate achievers." He says, "They come to church to take control over their lives. Christianity gives them a way of managing relationships like they are already managing their careers."

But the last thing they want to hear about is their weakness. All they want to hear about is power. In fact, their whole professional lives are spent denying they have any weaknesses at all. And sadly, it is an attitude they bring into the church.

Many of these types go on to write books, lead mega-churches, and direct mission agencies. But they know nothing of weakness, and so they know little of God.

As the apostle Paul distinguished himself from the "super-apostles" of Corinth by boasting of his weakness, so we have to learn to follow the example of the persecuted and pray, with Lady Julian of Norwich, "Wound me Lord, for it is only through my wounds I can receive your healing love."

We impoverish ourselves when we merely serve the Suffering Church. We must also listen to it, so that our own faith may be enriched, strengthened, and challenged.

Alex Buchan, Compass Direct Asia Bureau Chief, kept a diary on his travels in 2000, keeping an ear open for the wisdom and challenge of those persecuted for their faith in Christ.

Nuclear families in minority in U.S.

CC Staff

The latest U.S. census reveals that for the first time less than one-quarter of U.S. households consist of so-called "nuclear families," that is, families composed of a mother and a father with children. Both men and women, it appears, are delaying marriage, and after marriage they are postponing having children.

The statistics are also affected by the fact that people are living longer in the U.S. (the median age, 35.3, is the highest ever), so many households consist of couples whose children have already left home.

More single-parents

The greatest increase, however, has come in the category of single-parent families, most of which are headed by women who have children. This category grew five times faster over the last decade than that of married couples with children. Over the same period, the number of unmarried couples living together in the U.S. nearly doubled, and the number of singles living alone (26 per cent) for the first time exceeded the number of nuclear families.

"This data shows we need to regain the importance of marriage as a social institution," said Bridget Maher, a marriage and family policy analyst at the conservative Family Research Council, quoted by the *New York Times*. "People are disregarding the importance of marriage and the importance of having a mother and father who are married."

Notice to Readers:

It was brought to our attention that due to a faulty bearing on the printing press at our printers (Oxford Web), some inside pages of some copies of the June 11 issue of* Christian Courier *were poorly printed. If you received one of these copies, please call our office, and we will send you a new copy of that issue.

Christian Courier Staff

PICTURE THIS!
You can advertise in *Christian Courier's* Business and Service Directory once a month for only: $25.00 + GST

Arts/Media

Shrek is a gas!

Shrek, the ogre (right), with his faithful sidekick Donkey.

Karen DeBoer

We were introduced to a green giant at Burger King the other day. Well, maybe introduced isn't the best word. Our family, while wolfing down Value Meals at Burger King, was startled by the grinning face of a monster with giant funnel shaped ears. The posters that covered the walls — like the vines on Rapunzel's tower — should have warned us that we were about to be assaulted with the latest movie promotion but, like six blind mice, we were focused on the task at hand — feeding our faces with crispy fries. It was the Treat of the Week that sealed our fate. Before you could say "Fire Breathing Dragon," we gathered up our kids and followed the path to the movie theatre faster than Hansel and Gretel on their way to a candy surprise. Shrek was calling.

Smelly ogre with bad teeth

If you haven't seen or heard about the ornery ogre named Shrek, you will. The Dreamworks-produced computer animated movie that bears his name recently opened to huge box office crowds that show no sign of slowing. Based on the book by award winning children's author William Steig, Shrek (Mike Myers) is the story of a smelly ogre with bad teeth who finds his solitude interrupted when hundreds of fairy tale characters are rounded up, evicted and sent to live in the swamp — Shrek's home sweet home — by the wicked Lord Farquaad (John Lithgow). Shrek cuts a deal with Farquaad and agrees to rescue Princess Fiona (Cameron Diaz) from a fire-breathing dragon in return for the prompt return of all fairy tale characters squatting on his property. Accompanied by Donkey (Eddie Murphy), a mule for whom the words "go away" are an invitation to dinner, Shrek sets off on a life-changing journey.

Shrek's sophisticated computer imaging showcases incredible advances in character animation. The characters feature complex facial and body movements matched so closely to their emotions and voices that the line between animation and reality is sometimes blurred. Computer technology has also helped animators to create an incredibly rich environment where grass, flowers, fire, water and even donkey fur move and react to their surroundings.

Poking fun at Disney

Peppered with pop-culture jokes, Shrek is both a parody of fairy tales and an opportunity for its writers to poke fun at the world of Disney. The characters in Shrek break all the conventional fairy tale rules. Our heroine, Princess Fiona, is a girl with attitude, more moves than a Kung Fu fighter and an appetite for cooked rat. Lord Farquaad, the villain, is a neat freak and perfectionist with some over-compensation issues. Donkey, the hero's pesky sidekick is irreverent and opinionated, but sees past Shrek's outer layer to the warm personality that's inside. And, of course, Shrek, the first hero with a gas problem, is a far cry from Prince Charming.

Filled with fabulous sight gags, Shrek manages to poke fun at all that Disney holds sacred. The entrance to Farquaad's palace resembles a bizarre theme park featuring strange puppets bearing a strong resemblance to the cheerful gang at "It's a Small World." Princess Fiona's song and dance with a blue bird is a twisted take on Snow White's serenade to the wee forest animals and the magic fairy dust sprinkled on Donkey doesn't improve his ability to fly.

A valuable message

Like many fables, there is also a moral to this story and perhaps the best part of Shrek is the valuable message it brings. In a world where beauty seems to be everything, Shrek reminds us that it's what's inside that counts. At its heart, Shrek is a movie about self-acceptance, not judging others, and a reminder that things aren't always the way they appear. The movie's ending drives this message home in a way that other fairy tales have failed to do.

Shrek is truly a movie that the whole family will love. It kept our four kids, ages three to 12, entertained and wanting more. It's filled with visual humor and hilarious one-liners for all ages. And, with music from groups like Baha Men, Joan Jett, and Herb Alpert and the Tijuana Brass, even the baby boomers in the crowd can sit back and enjoy. Some people have been offended by the gross-out factor in this film — and there are a few inappropriate words — but if you can remember what it was like to be a kid and hear an unexpected burp, you won't let that stop you from seeing this movie. Grab a friend or the kids and check it out! As for my family, we're heading to Burger King to load up on more treats.

Our heroine, Princess Fiona (left), is a girl with attitude, more moves than a Kung Fu fighter and an appetite for cooked rat.

Sequels to Narnia Tales may be secularized

NEW YORK, N.Y. (EP) — The publisher of the popular C.S. Lewis Narnia books is planning new additions to the children's series, but those books may not include the religious symbolism that has made the series popular with Christians.

According to a report in the *New York Times*, a recent memo from an executive at HarperCollins suggests that the publisher of the new books will "need to be able to give emphatic assurances that no attempt will be made to correlate the stories to Christian imagery/theology."

The new books, which have yet to be written, are reportedly being planned as a way to take advantage of the popularity of the Harry Potter books.

The original seven novels are filled with Christian themes and imagery. While successful as children's literature, they also symbolize biblical truths.

John West, co-editor of the C. S. Lewis Readers Encyclopedia, told the *New York Times*, "They're turning Narnia into a British version of Mickey Mouse. What they've figured out is that Harry Potter is a cash cow and here's a way they can decompartmentalize the children's novels from the rest of Lewis. That is what is so troubling. Narnia is a personal creation and they are turning it into a corporate creation."

However, Lisa Herling of HarperCollins insisted, "The goal is to publish the works of C.S. Lewis to the broadest possible audience and leave any interpretation to the reader."

Church

The hollow halls of Europe's cathedrals

(Religion Today) — At morning prayer on a recent Sunday in Canterbury Cathedral there were 13 worshipers, according to the *Washington Post*. A midday communion service did better, with about 300 people taking up one-fifth of the majestic structure. Canterbury, mother church of the global Anglican/Episcopalian faith, is hardly the only European church that is largely empty on Sundays. Western Europe now has "the least religious populations in the world," notes Nan Kirk de Graaf, a Dutch sociologist.

SHOSTAL

This cathedral in Bourges, France, dates from the 1200s.

Alarming attendance figures

Christian leaders in England say figures on church attendance — including Anglicans, Catholics, Baptists, Methodists and Pentecostals — are alarming. They cautioned, however, that the statistics did not reflect those who prefer to go to church midweek. The new figures, reflecting data from more than 10,000 churches, were compiled by Peter Brierley, who conducted the English Church Attendance Survey 18 months ago. The survey, published in *The Telegraph*, showed that Sunday churchgoing nationally had fallen from 11.7 per cent in 1979 to 7.5 per cent in 1998.

Brierley warned that the churches faced virtual extinction if the trend continued. He did acknowledge that one out of 10 people now go to church on days other than Sunday. "... People increasingly spend Sundays working, playing sports, visiting friends, shopping or it's Dad's day, with increasing divorce," Brierley noted.

The figures show, however, that the overall decline has been huge. He said: "The main reason is the drastic drop in child attendance. In 1979 there were 1.4 million children in church. Today there are 700,000. The Church is bleeding to death."

"Some people here warn that the current decline in formal religion could eventually undermine the shared basis of public morality," Michael Chandler, vice dean of Canterbury, told the *Washington Post*. "An alternative view holds that Europeans now draw their norms for moral behavior from humanism, from reason rather than the commandments. Religious rites such as baptism, confirmation and marriage have had sharp drops — but families go back to church when it comes time to bury a loved one."

Increasing numbers of Europeans "tend to act out what faith they have outside the official structure — praying at home, going to Christmas services, visiting Vatican or Lourdes," Chandler said.

China's official press confirms destruction campaign

CHINA (Religion Today) — Important documentary evidence of the destruction of unregistered religious buildings in Wenzhou at the end of last year has been obtained by the Keston News Service. A carefully planned campaign against "feudal superstition" was carried out from October to the end of December. The campaign destroyed hundreds of Buddhist, Taoist and Christian temples, shrines and churches, with explicit approval of Communist and state authorities, according to Keston.

Believers asked to destroy their buildings

Several Christian house-church leaders claimed the catalyst for the campaign was a visit by President Jiang Zemin. The original decree in July 2000 asked Christians, Buddhists and Taoists to personally demolish their "illegal" structures. They did not, so the authorities moved in at the end of the year and took action.

The Washington Post reported in December that more than 1,500 churches, temples and shrines around Wenzhou were either shut down or destroyed. In nearby Qiaotou township, officials had threatened to tear down illegal churches, but after a shut-down, the buildings were re-opened. This year those churches all were destroyed or turned into recreation centres. One leader said, "The Party can supervise our bodies and our minds, but we can't let it supervise our souls."

Mexican evangelicals receive ultimatum: convert or leave

ARROYO, Mexico (EP) — Evangelicals in three Mexican towns have been given until June to either convert to Catholicism or leave. The ultimatum was given by authorities in Ixmiquilpan, Arroyo and Los Llanitos, and could affect over 500 Protestant Christians.

Evangelicals in these towns, each in different Mexican states, have reported a rise in persecution as the deadline approaches. Some have been jailed, had their water and electricity services turned off or have received death threats. According to Open Doors, a Christian ministry that monitors religious persecution, the refusal of some evangelicals to attend town festivals on Catholic holy days has angered local authorities. Meetings between local leaders and evangelicals, hosted by state and federal representatives, have done little to foster peace.

The position of the local leaders is completely intolerant, Pastor Hector Astorga Martinez of the Interdenominational Christian Church told Open Doors, adding that Catholic officials "do not want any evangelicals in the community."

Resistance to liberal theology growing in Presbyterian Church (USA)

(Religion Today) — According to *Agape Press*, the latest statistics from the Presbyterian Church (USA) paint a picture of a denomination in rapid decline. In the biggest decline in membership since 1994, close to 35,000 names were dropped from the membership roles last year. Statistics on baptisms reflect the same trend.

Some conservative pastors in the church are pointing to the denomination's national leadership, says *Agape Press*. It quoted a *Pittsburgh Post-Gazette* report that says a gathering of conservative pastors faulted the failure of leaders to take a strong stand against same-sex marriages.

Some said they were even more disturbed over an incident last year where top denominational officials refused to discipline staff members who organized a conference where it was declared that Christ was not the only path to salvation.

Such incidents have led to what is being called the "Confessing Church Movement" within the Presbyterian Church (USA). The report says more and more congregations are joining the movement which holds to the authority of Scripture.

GIVE SOMEONE A SECOND CHANCE.
Please give generously.
THE KIDNEY FOUNDATION OF CANADA

Church assembly condones use of cloned embryos

EDINBURGH, Scotland (EP) — The use of cloned embryos in medical research has been condoned by the Church of Scotland. The church's General Assembly passed a motion May 22 that backed the use of embryos younger than 14 days of gestation in medical research seeking cures for debilitating diseases. The assembly also called on the government to ban cloning for reproductive purposes.

Ann Allen, of the church's Board of Social Responsibility, said scientists should be allowed to increase their knowledge toward positive ends. However, scientists should not "assume the role of defining the ethical boundaries of our society simply by discovering what is possible," said Allen. "Just because we can do it, it does not necessarily follow that we should do it."

Church

The demilitarization of the Salvation Army

Dave Crampton (Special Correspondent for ASSIST News Service)

WELLINGTON, New Zealand (ANS) — The Salvation Army is known for its reluctance to change and for staying in the old ways, the old ranks, the old uniforms, even the old bonnets for some. Lately, however, there has been a bit of trouble in the ranks. As a result of this disquiet, and dwindling numbers, the Salvation Army is to undergo the biggest change to its system since 1860. While it is well-known for its music and its social work, its hierarchy is not so well-known. Like any other army, it has a ranking system, which has served since the 1860s. However, that's about to change — slightly.

To be an officer of the Salvation Army you must abstain from drinking, smoking, or gambling. If you want to marry, it must be to another Salvation Army officer. At the end of this year, rules requiring officers to marry another officer will be abolished. This month, too, a streamlining of the ranking system came into effect. All trainee ministers will be ordained with the rank of captain, the equivalent of pastor or priest. Ranks such as Lieutenant Colonel and Colonel are to be done away with in most cases.

Still no smoking, drinking or gambling

Officers will still wear their uniforms, get their accommodation paid for and abstain from drinking, smoking, and gambling. The weekly publication will still be called the *War Cry*. But maybe now their membership losses will be reversed. The Salvation Army works in 107 countries — up from 71 in 1969. But their membership hasn't increased at all; in fact, it has suffered a steep drop. In 1947 it had 124,000 members in the UK; now it has a membership of 39,800.

Where have they all gone, you ask? Perhaps to churches that allow committed members to wear normal clothes. Maybe this demilitarization will bring people back into the fold. Mind, you, it's common knowledge that even within the Salvation Army, most people are not ranked; they are known as adherents and wear casual clothes to church. Young people especially don't like to be told what to do. But demilitarization won't change that. Relaxation of the rules might.

When the Army started in 1860, it was a movement formed to save the souls of drunks and prostitutes. Now it's a conservative church that is more known for its social work than it's soul-saving. And good social work it is, too.

Nowadays, too, the gospel is presented as good news rather than the fearful news of hell-fire and brimstone. And the enemy is no longer just the devil; it is religious apathy as well.

Dave Crampton lives in Wellington, New Zealand and is the Australasian correspondent for newsroom-online.com, and the New Zealand reporter for Australian-based CR News. He has also worked for The Salvation Army as a journalist.

CC FILES

A Salvation Army officer in traditional uniform plays accordion.

Pro-life pharmacists in Britain put jobs on the line

LONDON, England (EP) — A new clause in the ethics code of the Royal Pharmaceutical Society of England could lead to discrimination of pharmacists who are pro-life. The new clause requires pharmacists to tell potential employers if they have moral objections to dispensing chemical abortifacients. This, says pro-life pharmacists, could jeopardize their jobs. Rachel Heath, a spokesperson for Pharmacists for Life International, told CNSNews.com that the society's decision was "the grossest form of discrimination against pro-lifers that any professional body in this country has yet devised." Women in England as young as 16 are allowed to buy "morning after" medication without a prescription. Several pharmacist associations in the U.S. have "conscience clauses" that allow pharmacists to refuse service to customers on ethical grounds.

Variations of reciprocity

Chapter & Verse
Al Wolters

"I myself feel confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another." (Rom 15:14, NRSV)

"So then, my brothers and sisters, when you come together to eat, wait for one another." (1 Cor 11:33, NRSV)

"All the brothers and sisters send greetings. Greet one another with a holy kiss." (1 Cor 16:20, NRSV)

"Be subject to one another out of reverence for Christ." (Eph 5:21, NRSV)

My last column was on "mutual submission," in which I pointed out that Eph 5:21 does not necessarily mean that every Christian should submit to every other Christian. I concluded that column by making the somewhat paradoxical claim that the reciprocal pronoun, both in English and Greek, is not necessarily reciprocal. In this column I would like to elaborate on that claim.

Understanding 'each other'

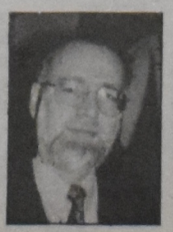
In English we have two reciprocal pronouns, "each other" and "one another," which both mean the same thing. Often they are used in a truly reciprocal sense, as in "Al and Alice love each other" (or: "one another"), meaning that Al loves Alice and vice versa. However, when I say that "the seasons follow each other" I mean that spring follows winter, and summer follows spring (and so on), but not the other way around. The "following" is in this case not really a reciprocal relation. The same is true when I say that "the books are stacked on top of one another." In other cases again, the relationship suggested is only partially reciprocal, as when I say "the people in the crowd jostled each other," or "operas are all about people falling in love with one another." Not every person in the crowd jostles every other person, and the people falling in love in operas are a very select group, almost always male-female pairs.

For purposes of biblical interpretation, it is important to recognize that the reciprocal pronoun in New Testament Greek often functions in the same selective way. When the apostle Paul tells the Corinthians that they should "wait for each other" when they have their communion meal, he obviously does not mean that every Corinthian Christian should wait for every other one; he means that those who get to the meeting place first should wait until the others have arrived. The Jones's should wait for the Smiths, and then both the Jones's and the Smiths should wait for the others. The "waiting" relationship is only partially reciprocal: some (the last to arrive) never wait for anyone else, and some (the first to arrive) are never waited for by anyone else. We have a similar case when Paul says that the Christians in Rome are "able to instruct one another." Presumably this means that those who are knowledgeable should teach those who are less knowledgeable, not the other way around.

Cross-gender kisses?

An interesting example is the apostolic injunction to "greet one another with a holy kiss," which is found repeatedly in Paul's letters. It is possible that this should be taken in a fully reciprocal sense, so that every member of the congregation being addressed would kiss every other member — although even on that interpretation allowance should probably be made for some exceptions, for example infants and absentees. However, from an early date these injunctions were understood to mean that men should kiss men, and women should kiss women. In fact, that interpretation is reflected in the liturgical practise of the Eastern Orthodox churches to this day. I'm not sure that this is the correct understanding of Paul's words (it would depend on whether male-female kisses would be considered sexually promiscuous in Paul's day), but it is certainly possible. The early Greek church fathers who defended this interpretation knew their Greek very well, and realized that the Greek reciprocal pronoun need not be taken in a fully reciprocal sense.

In each case, it is a matter of exegetical judgement how we should take the reciprocal pronoun. The decisive factors are generally one's understanding of the context, both literary and cultural. In my opinion, both the literary and the cultural context support the view that the mutual submission of which Eph 5:21 speaks is not to be interpreted in a fully reciprocal sense.

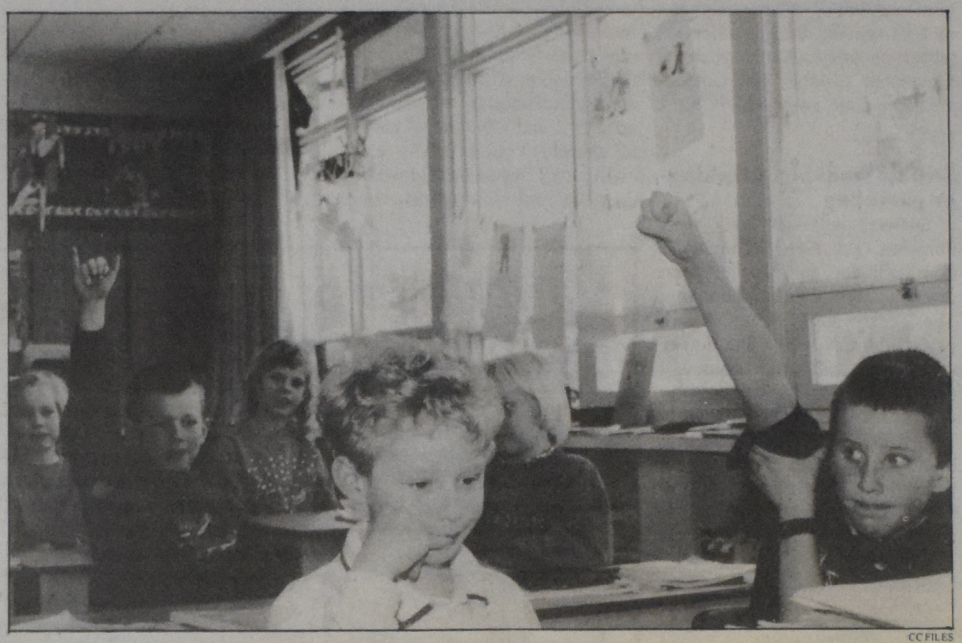


Al Wolters teaches Bible and Greek at Redeemer University College in Ancaster, Ontario. He wrote this column in England, just before the British national election, and reports that the candidates of all political parties were criticizing each other.

Education

Core principles for school policy: *Christian schools and genuine public pluralism*

John Hiemstra



CC FILES

One of the central questions we need to address is: who should authoritatively run schools?

The challenging context

A sense of uncertainty and indeterminacy hangs over current government policies for schooling across Canada. On the national level, both Newfoundland and Quebec recently withdrew government support for minority educational rights by changing their provincial constitutions. In both cases, the majority-controlled government changed minority religious education rights without the concurrence and support of the minorities themselves.

On the other hand, an earthquake recently shook Ontario's school policy after 150 years of rock-solid commitment to Egerton Ryerson's public school model. The May 9th, 2001 Ontario Budget introduced the "Equity in Education Tax Credit" for tuition fees paid to independent schools. The press release stated that the credit will "assist parents who want their children educated in their religion and culture."

In Alberta, school policy also faces significant changes. Charter school legislation was passed in 1995 giving this new type of school significant freedom of governance and full funding. Charter school legislation does not allow religious schools at this point. Charter schools have not really taken off, they do compete with some forms of independent schools. Home schooling is expanding rapidly.

Earth-shaking challenge

The earth-shaking challenge to independent Christian schools, however, has been the recent expansion of alternative religious schools within public school systems. Some of Alberta's once-monolithic public school systems are pursuing the alternative school strategy with gusto. Chief among these has been Edmonton Public Schools under the leadership of Superintendent Emery Dosdall. When he came to Edmonton Public in 1995, Edmonton Public already had 20 years of experience with alternative schools.

But Dosdall has pushed the concept to dramatic new heights. In a May 2001 article in The School Administrator, Dosdall says he aims to include as many students within the public system as possible by using alternative schools. Edmonton public is directly competing with independent and charter schools, he says, and a particularly important move was opening eight Logos Christian schools and adopting two long-established, CSI Christian schools into the public system. The system has also opened many other options that compete with independent and charter schools.

What are independent Christian school supporters to make of these ambiguous and contradictory school policy developments across Canada? Where is school policy going? Will there be a shift in the overall policy model for schooling in Canada? Will independent schools be able to survive alongside competing "alternative schools" within the public systems?

Christian school supporters also need to ask the difficult and threatening question, has public school policy changed enough to allow independent schools to survive and flourish within this alternative school policy framework? Is it time for independent Christian schools to broaden their strategy and to look for space within public systems?

You and I have quick, gut-level reactions to these questions. The bigger challenge is to develop a principled Christian approach to engaging these challenges. This article sets out a number of tentative core principles that we should debate as Christian community in devising our new approaches to school policy.

School governance

One of the central questions we need to address is: who (in principle) should authoritatively run schools? In society, there are at least six positions on school governance.

1) Churches should govern schools:

Two centuries ago, most churches accepted this role. The Roman Catholics still tend to support this position. So do certain Christian school traditions that have schools run by church boards or by a pastor. Some more fundamentalist Christian schools argue the church should exclusively govern education and the state does not have any role in schooling at all. CSI schools have always asked churches and the broader Christian community to participate in, support and finance Christian schools. But CSI schools have traditionally opposed the idea of churches governing schools.

2) Parents should govern schools:

The central role of parents in education assumes that children are, first and foremost, the responsibility of their parents. Since they are closest to their children's unique needs, parents ought to be empowered to choose the type of schooling they think best fits their children's needs. Philosophical and religious views of life will inevitably influence what parents think and believe about life and schooling. This has been the central premise of CSI schools. Within broader society, this idea that parents should have the responsibility to run schools has always had some currency. Parents and other citizens elected (to?) local school boards are given some power. Genuine school authority, however, tends to reside in the majority-controlled state and is exercised through inspection, teacher certification, curriculum and textbook selection, and by setting exams.

3) Those with professional expertise should govern schools:

A common idea in modern society is that trained experts in schooling — teacher professionals and administrators — ought to control and guide education. Some CSI supporters accept this approach. In general, however, this idea is at least placed alongside if not beneath the idea that parents ought to control schools.

4) Students should govern their own schooling:

A less common position is the student-centred approach to schooling. Some argue that educational democracy requires that students — who are seen as autonomous agents and masters of their own lives — should determine the content and pace of their own learning, and so on. This approach is not really present in CSI schools although we recognized the importance of respecting and encouraging the responsibilities of children in learning as image-bearers of God.

5) Business/corporations should govern schooling:

This approach pictures the 'educational enterprise' as just another service that is provided to learning consumers. It argues that state bureaucracies are often slow and ponderous in responding to the needs and desires of consumers. They are inefficient, level schooling options to a few choices, and often overly bureaucratic. The profit motive should be introduced into education in order to give incentives for people to be innovative and develop new approaches and methods of schooling. This approach is increasingly making its appearance in society, but CSI schools have traditionally resisted it because business has its own independent task and calling.

6) The majority still accepts the premise that the state should govern schooling:

Most 19th century Protestants thought of Canada as a Christian state that benevolently enables a chosen church to form Christian citizens. In the Canadian case, however, Protestants were dispersed between Methodist, Presbyterian, and Anglican Churches. So it was decided that all of these churches would collectively play this role. Since Protestants were the majority, state-control of schooling was acceptable. The school system was used to impose the accepted majority view of a non-sectarian moral Christianity on all. Since this system now promotes secular values, Protestants now suffer under their own preferred system! The state runs an assimilationist public school system.

Principled resolution?

Here is the fundamental issue as I see it. If a minority community's deepest philosophical or religious vision leads it to prefer one of the models of school governance, should the political majority be allowed to prohibit, disable, or discriminate against it? Should the majority be allowed to impose its preferred model of school governance on all minority communities? Currently, the Alberta school policy strongly favors the state-controlled model. Can we do justice to all and discriminate against none? What framework of principles would do justice simultaneously to each of these visions of school governance?

Before I suggest the principles, I want to clarify a few key

elements of a Christian understanding of principles.

First, principles are not 'blueprints,' or 'maps,' as though we can spell out in detail exactly what the school policy and systems should and will look like. Rather, principles are dynamic starting points that steer and guide us — like a compass — pointing out healthy directions during shifting deliberations, altering choices and a changing context.

Second, principles always hang together in Christ as the centre of creation and re-creation. History occurs as a coherent whole within God's created order. Thus, principles need to be balanced against one another in order to achieve a good solution to a particular problem. The first three sets of principles below focus on educational freedoms and imply duties of the state (based in part on Charles Glenn's "Draft indicators for educational freedom") while the second set of three principles focuses on what the state should be able to expect in return from schools. In our practical deliberations, these principles can not be separated or achieved in isolation from the others.

I propose the following tentative list of principles based on my biblical discernment of reality and society. I am suggesting they provide a framework for encouraging the state to act justly towards all forms of schooling and school governance in a pluralistic society.

Core principles for schooling:

Freedom

- to establish and operate schools;
- to grant recognised diplomas and degrees;
- to access a school of your choice under compulsory schooling laws;
- for parents to choose and shape the schooling of their children.

Equity or justice

- ensure that a universal system of education is available to train people to be better citizens, parents, workers, consumers, etc.;
- grant equitable government funding and resources for all students and all types of schools;
- ensure equitable pay scales for teachers throughout various schools within the province;
- enable equitable participation by poor and minorities in various relevant types of schooling.

Autonomy

- no imposition of a so-called neutral discourse or a neutral administrator on a school;
- right to self-interpretation, that is, to interpret the basic religious/philosophical vision of the school for all school practices, e.g. testing, curriculum, teacher hiring and certification, etc.;
- right to co-determine the qualifications required for teachers and staff, the content of instruction, dismiss staff that no longer agree to the basis of the school, and the criteria on which the school is evaluated.

Effectiveness

- are schools achieving the educational aims and outcomes that their school supporters want it to achieve?
- are schools adopting the highest professional standards for their teachers, administrators and staff, interpreted according to their own educational visions?
- is the common good of creating an educated populace being achieved in the system?

Accountability

- are schools accountable for educational standards of literacy, numeracy, civic-mindedness, and other basic educational outcomes required in contemporary society, etc.
- are schools accountable for expenditure of public funds?
- are school forbidden to promote racial or religious hatred or violent overthrow of society?
- does the state use accountability mechanisms that respect and protect the school's vision and identity?

Efficiency

- is stewardly use being made of public resources as schools achieve the common good of an educated populace?
- are individual schools being run efficiently, reflecting their own vision of life?
- Is the efficiency of the entire provincial school system achieved, in balance with the other principles, e.g. by placing limits to school options based on where numbers warrant?
- for the sake of the efficient operation of the entire system, is common action that is required by the state (between schools or between a school and the state) determined through mutual discussion and negotiation between the actors (federative co-operation)?

Think big

Is our current school situation a threat or opportunity? Whatever you decide, I urge you to consider two things: first, think and act in a principial manner. Let's not engage in power struggles in a dog-eat-dog world. Let's approach this problem from the point of view of what is right, equitable and just in God's world. Second, think big. The fight for educational justice is not only for your school, or CSI schools, or independent schools, but for all schools in Canada.

John L. Hiemstra is Associate Professor of Political Studies at The King's University College

Feeling overwhelmed? Be courageous and take a break

Getting Unstuck

Arlene Van Hove

Murray was in the same boat as Susan. Yet they were years apart in age. Murray was 48 and Susan was 16. Murray was a breadwinner and a family man. Susan was a high school student and the oldest of four. Still, their symptoms were similar.

Both lacked energy to resolve regular life problems. Both were easily irritated at the slightest provocation. Both were also experiencing sleeping difficulties. Both complained about having much to do but accomplishing little. Still, both were involved in family and community activities. Unfortunately, both also felt trapped and unable to extricate themselves from something they could not put in words. In short, both felt overwhelmed and caught in a downward spiral.

Taking stock

When we feel overwhelmed we need to take stock of our lives. This is not easy. We quickly think it is a weakness on our part when we cannot cope. After all, shouldn't we manage whatever comes our way? Especially if we are Christians? Wrong! Life is not easy for anyone. Why should it be for us?

Steve Bell, a contemporary Christian singer, and a two time Juno winner, commented at a concert some time ago that life seemed to be full of problems. He found when he resolved one issue another surfaced on the horizon. He was troubled by that. Finally, he realized life is about resolving one issue after another and the more effectively we do that the more content we will be.

Taking stock has to do with getting a clear picture of what is going on in our lives. The downward spiral is neither helpful nor healthy for ourselves or for those around us.

Admitting limitations

When we feel overwhelmed we often unknowingly continue to contribute to the problem by *increasing* our involvement in order to fix what we think may be wrong. So, we get on to the fast track hoping the end of the *to do* list will soon be in sight. Unfortunately, that is often not the case because being the productive people we think we need to be, we keep on adding to the list.

The first step towards feeling more in control is to admit we are overwhelmed and that we have limitations. Jesus, who was fully God yet fully man had no problem admitting this when he urged his disciples to go to the other side of the lake when the throngs were becoming too much for him. Why then should we? Unfortunately, our own arrogance or pride often blocks us from accepting this part of ourselves. At the same time, acceptance of our human frailty allows a more humble and compassionate spirit to emerge.

Slowing down

Once we can accept we feel overwhelmed and we need to *slow things down*. A helpful activity often is to describe our feelings in writing as well as to list all the things we are feeling pressure from. Most often we are our own worst enemy and become worn out living up to our own as well as other's *assumed* expectations.

Furthermore, slowing down brings all kinds of guilty feelings to the surface about not being productive or involved in meaningful work. All of that has to be processed in a way that allows us to discover a part of ourselves that is in need of care.

Once we have a clearer picture of ourselves we can *evaluate* and *define* specifically what issues are troubling us. We can then *prioritize* them so that we can *systematically* resolve them one by one. Prioritizing has to do with what is important to us. Everyone seems to be "busy." But what is that about? Are "activities" more important to us then spending time and building relationships with people? Most of the time there are no easy answers, however, nothing can be resolved in an atmosphere of frenzied activity.

So, if you feel overwhelmed, check out of the extras in life for a while, rediscover a more humbling self and join Murray, Susan and myself on this part of the journey of life.

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

the Netherlands
ALL THE NEWS AND MUCH MORE...
the Windmill
Only $24.50 per year
Ask for a trial copy.
Canada: P.O. Bag 9033, Surrey, BC V3T 4X3
USA: P.O. Box 313, Lynden, WA 98264-0313
Phone: 1-800-881-0705 **fax:** (604) 532-1734
email: windmill@godutch.net
Internet: http://www.GoDutch.com
Book Catalogue: Dutch Heritage Pages

Synod

Synod and squirrels

Harry der Nederlanden

GRAND RAPIDS, Mich. — It's about 8:10 a.m. and a few tardy delegates hurry from the dorms along the asphalt paths that wind beneath and between the tall, lush trees of the Calvin campus toward the Fine Arts Center. The plenary sessions of synod start promptly at 8:15. Ahead of us (my wife Rose and I) a delegate strides along at a brisk pace. Hard on his heels a brown squirrel follows behind him, zig-zagging from side to side, as if aiming first for one heel and then the other. The delegate steps along purposefully, on his way to do the work of the church and of the Lord, completely unaware of the small creature keeping pace with him, flaunting his tail as if to mock him.

Does he know something I don't?

What does the squirrel have in mind? What does he expect from this goal-oriented Calvinist who doesn't know he's alive? Where does this squirrel think he's being led? Does he know something I don't?

Now, perhaps you're anticipating a line about squirrels looking for nuts, but I don't take cheap shots when I'm talking about synod.

And, after all, I was following not far behind.

When the squirrel darted off the path into the bushes, a rabbit suddenly appeared. It hopped along, quite unafraid in front of us and then veered off. A few feet away, he paused and looked back at me like the rabbit in Alice in Wonderland to ascertain whether I was following. I stopped and considered the unasked question. After all, this morning's agenda did not look particularly promising....

In the few minutes it takes to walk from the dorm to the Fine Arts Center, we saw more wildlife than in a week hiking the Adirondacks.

As we started up the wide concrete steps leading up to the impressive doors of the Fine Arts Center, we were almost bowled over by a chipmunk carrying a cookie bigger than himself. For him, I'm sure, synod was just one big picnic.

Then we were inside. Through the heavy oaken doors of the huge auditorium came the sound of organ music and of about two hundred male voices singing lustily (the female voices were too few to make themselves heard). Opening devotions had already begun.

A few minutes later at a lectern to the right of the huge stage on which the delegates are seated at tables in groups of four a reporter from a synodical committee was reading the recommendations put before synod by his committee.

And I was still thinking about the squirrel, the rabbit and the chipmunk.

Later in the day, we heard synod interview three different professors put forward to teach at Calvin Theological Seminary. Following the lead of Dr. Neil Plantinga, set the day before when he was interviewed and approved for the presidency of the seminary, they all spoke glowingly of the depth and breadth, the cosmic scope of the Reformed faith. Not a one of them recited the five points of Calvinism or tried to sum up the classic confessions (though one did quote Lord's Day 1), but they all began with creation in its unity and totality, and, passing through Fall and Redemption, came back to creation Renewed and Restored.

Again I thought of the squirrel, the rabbit and the chipmunk.

Most of what goes on at synod is administrative stuff. In the first two days, a long list of candidates for the ministry was approved, as was a long list of people entering the ministry by way of article 7, that is, without getting all the formal education and credentials. The interviews of the seminary's new president and his administrative assistant and of three new professors all were conducted in an amiable and supportive spirit. No one really asked any challenging questions that in any way might threaten to derail the appointments.

SYNOD NEWS OFFICEPHOTOS

Officers for Synod 2001 are (from left): Henry Numan, second clerk; Morris Greidanus, president; Joel Boot, vice-president, and Donald Dykstra, first clerk.

Not a mere formality

To say they were merely a formality is to demean them; they were, let's say, ceremonial and liturgical. The interviews gave the men an opportunity to affirm and restate the founding and directing beliefs of a large and diverse body of believers who represent many hundreds of other believers. And that felt good. It was a genuinely enlarging and binding experience, like a wedding ceremony that bound together all those people that weren't even present there to speak for themselves.

I don't see how anyone can come away from synod without experiencing something of the reality of that mystical, spiritual truth that we are not separate, atomistic individuals but that we are members of a body that is infinitely more than the sum of its parts because it is animated by God's own Spirit.

Continued on page 13...

Synod commissions study to affirm distinctively Reformed education

Harry der Nederlanden

GRAND RAPIDS, Mich. — Some of the more interesting moments at synod often happen unexpectedly. Not when some important, controversial report is being discussed, but when a proposal comes before it on which all might be expected to agree. Several overtures came to synod regarding flagging support for Christian day schools. There are few topics on which there is more unanimity in the CRC than the importance of "our schools."

The advisory committee recommended "that synod appoint a study committee with the mandate to study the support for distinctively Reformed Christian day schools by the Christian Reformed denomination and its local congregations, to solicit input from local congregations and to report to Synod 2003."

First time in 45 years

Last time synod addressed the churches on day schools was 45 years ago. Because of rising tuition costs and income differences among CRC families, the overtures suggested, it is time for synod to encourage and advise the churches once again. The advisory committee tactfully did not mention diverging views about parental responsibility for educating children "in the Lord", but I'm sure that plays a role as well.

The synodical study, which was approved, is to look into "the biblical, theological and confessional basis for Christian day schools; the responsibility of a congregation in relation to its promise made at baptism; and *other* means by which the CRC and the local congregation can concretely fulfill this baptismal vow."

The first amendment to come from the floor of synod added the word "other" (italicized by me) to the mandate in order to prompt the study committee to also consider the home schooling option. There were quite a few delegates who spoke up in favor of home schooling, especially under some circumstances.

One delegate (wisely, I thought) pointed out that the CRC has always upheld the primary responsibility of parents for educating their children and has therefore never discouraged home schooling. I doubt, however, that the overtures sent to synod were concerned to have something said in favor of home schooling. These were prompted by flagging support for an institution that costs a lot to maintain, and some parents are either unable or unwilling to make the financial sacrifices.

Places Reformed Christians can't go solo

The second, lengthier, round of discussion came when Rev. Peter Slofstra put forward an amendment to delete the words "distinctively Reformed" from the mandate. The grounds he gave were that in many places Reformed Christians cannot go solo. To get any kind of Christian education whatever, they must co-operate with people from numerous other Christian traditions. In such situations, doesn't the demand for "distinctively Reformed" education put undue pressures on parents?

Abraham Bos, a retired professor from Dordt College, countered that "we want to support education with a distinctively Reformed character." We all know or can imagine schools that are Christian in name only. They do not teach their subject matter from a biblical perspective but are founded for a hodge-podge of reasons. While realizing that our motives are never pure, the CRC has never been inclined to support Christian schools motivated by ethnocentrism, racism, elitism or moralism. Yet, as someone pointed out during the coffee break (an essential part of synod), Christian schools have been founded on bases that are clearly unReformed only to discover the biblical, holistic worldview when they began to look at what to teach and how to teach it.

What came to the fore in the discussion, as I see it, is a tension within the Reformed perspective. It wants to strongly promote this holistic creational view of redemption as embracing the totality of human life, institutions and structures as well as hearts, which is nowhere more important than in education. At the same time, it does not want to turn the church into a super agency responsible for overseeing or implementing that vision everywhere.

The same people who would (rightly) set strict limits on the church's calling to dictate social or political programs are often quite ready to establish very close ties between church and school. That may not be inconsistent, but there is a tension there. Perhaps, to be sure, it is a fruitful tension.

We who stand in the Reformed tradition want to defend the independence of Christian day schools from the church; we don't want them to be Christian Reformed schools, and we highly value co-operation with other Christians. Yet, at the same time, we care deeply that the worldview that prevails in the school is not some form of dualism or syncretism but that it is a robust Christian vision that confesses the Lordship of Christ in all areas of life.

It will be the task of the synodical committee to pastorally deal with this tension, but I'm sure that no CRC study committee will place onerous burdens on parents who don't have access to "distinctively Reformed" Christian day schools.

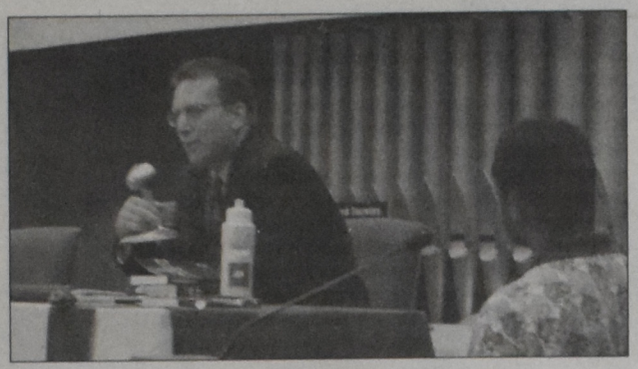
Synod

Five found by the Spirit, appointed by synod

Harry der Nederlanden

GRAND RAPIDS, Mich. — Interviews conducted on the floor of synod usually don't figure prominently in synod news. It's hard to describe the impression a person makes on the gathered delegates and to do justice to the wide variety of questions (some rather confounding) and answers given. It's easier to focus on issues and concrete matters; the approval of appointments made to various positions by synod is usually routine and more or less a formality. Usually there are not very many of such interviews and we do little more than note them.

This year for the first time it was driven home to me, perhaps by the sheer number of them, but also by the quality of the persons interviewed, how much the future of our churches and our ministries depends upon a handful of appointments.



Cornelius (Neil) Plantinga (left) is interviewed for the position of president of Calvin Theological Seminary by Rev. Reginald Smith (right), of Classis Grand Rapids South.

Familiar and trusted

Because of Dr. James de Jong's retirement, this year's synod had the important responsibility of appointing a new president for the seminary. This can be a traumatic, stressful task. Synod and the CRC were blessed in finding in Dr. Cornelius (Neil) Plantinga a man who is familiar and trusted. He has been on the Calvin campus for many years as Dean of Chapel. He is a prolific and lucid writer, who has made the Reformed faith understandable to people on many different levels and who is also respected by fellow theologians. He'll do a lot to put a well-known face on the seminary.

There was a lot of joking about Calvin Seminary stealing him from the college, and repeated puns were made on the titles of the many books he has written. The representatives clearly felt very comfortable with this man.

When asked what it mean to be Reformed, Plantinga spoke glowingly and eloquently of the huge view of creation as the platform for the whole drama of redemption and of the importance of seeing this drama as a connected act of creation – fall – redemption. This gives us a great big view of redemption that goes beyond human feeling and thinking to social structures, heaven and earth – all renewed.

During the hour-long interview, Plantinga told synod that he wants to build on the seminary's solid foundation of a classical theological education while also equipping graduates to meet the needs of a changing world. It is an excellent thing to spend one's mind on big and glorious topics. But seminarians also need to be taught to conduct funerals and weddings, how to show kindness to people they don't like, to confront people who intimidate them, and to rebuke without offending.

Modeling Jesus' love

Plantinga said his vision is to make Calvin seminary a place where students will not only learn how to witness to the love of Jesus Christ, but how to model it for the world. He said the seminary shouldn't be afraid to expose students to competing theologies because "people with deep roots can afford to bend without fear of being uprooted."

The seminary can't prepare students for every possible setting, but it must be aware of the variety of contexts and teach the mechanics of translation. "We are all translators," he said. He linked this with the passage in Ephesians that speaks of Christ emptying himself to become like us. "This does not make him any less God; it belongs to his very godhood." So, too, we must learn, like God, to become servants even unto death.

Plantinga will be helped on the administrative side by Dr. Duane Kelderman, also well known in CRC circles, and a product of both Calvin College and Calvin Seminary. When asked about his personal commitment, he answered in the words of Lord's Day 1. He, too, characterized the Reformed faith in terms of the amplitude of its scope in the linked theme of creation – fall – redemption. God is the initiator, he stressed, and it is God who engages us in worship. The wellspring of the Christian life for Reformed believers is gratitude and this applies not just to the church but to everything – to the kingdom.

He sees it as his job take responsibility for the day-to-day operations of the seminary to enable Plantinga to be the best president he can be – writing, speaking and representing the seminary — and the same for the rest of the faculty. It is his job to create an environment in which students can flourish. He thinks it important not just to give seminary students a good education but also to give them good memories of their time in the seminary.

He spoke of the difficulty of recruiting younger students and of how few are coming to the seminary straight from college. He'd like to make the seminary more attractive to such students. He asked whether in our stress on all callings as equally pleasing to God we have perhaps gone too far. We need to represent the ministry in the churches as a high calling deserving of respect.

Both Plantinga and Kelderman are fluent, able men very familiar with the CRC and very familiar to us. Three other men were also interviewed and appointed to positions at Calvin seminary. All the interviews were equally as interesting as the above. Although such interviews may be little more than a formality, they were enough to enable the delegates to get a intuition of the sort of people that are going to be training our future pastors and leaders.

Astonishing experience

The range of background and experiences that these three men bring to the seminary is astonishing. Dr. Mariano Avila, assistant prof. of New Testament, short in stature but long in attainments, comes to the CRC from a Roman Catholic background. Raised in a poor family in Mexico City, his family sacrificed to send him to school. In the '60s, Christian hippies brought him to Jesus Christ. At the same time, they also taught him to read the Bible to support their own lifestyle.

When he talked of the need to learn more about the Bible, a pastor introduced him to CRC missionaries "because all they do over there is study." He had been doing a lot of thinking about social issues and injustice; the Reformed faith excited him because it enabled him to address those issues without having to borrow from outside, from Marxism, for example.

Avila described having to hold down three and sometimes four different jobs at the same time to make ends meet. Yet, during that time he produced a very impressive array of writings.

Although a westerner, Rev. Peter Tuit is no bigger in stature than Avila. He looks every bit the fisherman's son he is – even in a suit. He wanted to become a sailor and see the world, but was subject to seasickness. At 18 years of age he immigrated to Canada as a farmhand, landing in Holland Marsh, Ontario. From there he eventually enrolled at Reformed Bible College in Grand Rapids, then Reformed Theological Seminary in Jackson, Mississippi, from where he was called to Australia. He ended up training pastors, elders and deacons in Timor, Indonesia, and when that closed down for him, in the Philippines. This made him aware that he needed more theological education, and once again he found himself in Grand Rapids, this time at Calvin Seminary.

One of the major influences on his approach to missions, he explained, is J.H. Bavinck. He is still doing doctoral work under a theologian at Utrecht, the Netherlands, whose work builds on Bavinck's.

Bavinck, he said, showed him how to have deep respect for other religions by getting to know them well; one can still show them love while leading them to the love of the Lord Jesus Christ. He too summed up the Reformed faith in the creation – fall – redemption schema, but he wanted to add "mission" to that triad as the way to restoration.

Dr. David Rylaarsdam, a tall, elegant looking man, whose bald head makes him look even more distinguished, adds a touch of class and urbanity to the seminary – so says my wife, who is from the same part of Iowa as Rylaarsdam. Anyone who can speak passionately and relevantly about Chrysostom and Augustine can't be all bad. His enthusiasm for the history of the church as our extended community and for the church fathers as our partners in a long-term discussion was infectious.

He chose Notre Dame as the place to do his doctoral work, he explained, because it was trying to close the distance between theology and the church. If the church does not know its own history, he suggested, it loses its identity and it dooms itself to repeating the mistakes of the past.

I hope my thumbnail sketches have done something of what the interviews did for the delegates to synod. They left us deeply impressed and heartened by the commitment, the variety and the depth of the gifts that God gives to the CRC in the persons of these five unique individuals. Order, structures and agencies are, indeed, important to synod and to the church, but it is people, people gifted and driven by the Spirit with a love for the things of the Spirit that build up the church into a vital body.

These men were appointed by synod, but clearly they were found by the Spirit.

Synod and squirrels

... continued from page 12

Many of the doings of synod don't just take care of the nitty-gritty of the institution's business (and a big business it is), they also affirm and celebrate a community that God has created in time and space. You look across the auditorium and see delegates from several ethnic groups, from every corner of the continent and from several other corners of the globe as well, and you know you've been made part of them. You're sure you can hear God say, "I've undertaken a good thing with them – in spite of the fact that their heads are as hard as wooden shoes!"

But let's not forget the squirrels, rabbits and chipmunks.

Our solidarity is not confined to humans. That's why the squirrel was chasing the delegate – I'm convinced of it. It was to bring home that vague talk about redemption being as wide as all creation. Yes, the squirrel belonged at synod too, and it was quite fitting that the chipmunk ran off with his share of synod's goodies.

Synod, in its best moments, speaks and acts on behalf of the squirrels too.

In spite of St. Francis, however, I think it will be awhile before we see anyone being ordained for a Ministry to the Squirrels. But sometimes the beasts of the field do their own ordaining. Was that chipmunk wearing a delegate's badge?

Theology in context: the changing landscape

ALAN DOERKSEN PHOTOS

Christianity expresses itself in a wide variety of ways which reflect local cultures. Worship services in India (left) and Japan (right) illustrate this.

Michael Goheen

Introduction

There has been an important shift in theology in the last few decades. It is important for the whole North American church to take this shift into account if it wants to be relevant and faithful in its theology. While the task of theology remains the same – reflection on Scripture's teaching in varying contexts – there is a new emphasis on the context that shapes the church's reflection.

There are two main reasons for this shift. First, the growth of the Third World church has spawned theological reflection that is very different from what we've become used to in the West. Second, the postmodern challenge has opened our eyes to how captive we've been to assumptions that have shaped our culture for centuries. Specifically, our captivity to the objectivism of modern science has become apparent, and this includes the discipline of theology. This shift has made us aware that *all* theology is contextual theology.

The need for a contextual theology is not simply for non-Westerners. The dramatic changes in our own culture have revealed the need for fresh theological reflection. There is a growing urgency for a reforming theology that remains faithful to Scripture and to the theological tradition of the church, while addressing the issues and needs of the present day.

This introduction is made up of two articles. The first is historical; tracing why many missiologists today have embraced the new emphasis on context in theology. The second part is more analytical; using Lesslie Newbigin's model of contextual theology, we will offer a framework for the struggle to continue the reformation of theological reflection. Newbigin's model attempts to take hold of the insights while avoiding the dangers of the new emphasis on the pole of context within theology.

Contextual expression of gospel within Scripture

The gospel is about historical events, specifically what God has accomplished in the life, death, and resurrection of Jesus Christ. Already within the New Testament itself many images were used to unpack the depth of meaning in these events — images taken from the social, lingual and cultural context of those who received it, so from the beginning the context has shaped how the gospel was communicated and expressed. The initial incarnation of the gospel by the church was in Hebrew categories and social institutions.

At the same time, the young Jewish church found itself in the midst of the Roman empire. Its missionary expansion required that the gospel be translated into the Hellenistic context. Already in the New Testament this process of translation had begun to take place. In Matthew, Mark and Luke the central category that Jesus employs in the announcement of the gospel is the kingdom of God. It is not surprising that Jesus takes hold of this image; it had become dominant in the Jewish culture in which Jesus carried out his ministry. While the prophets had used a host of images to announce the end-time salvation to be ushered in by the Messiah, the image of the reign of God had become increasingly popular at this time. When Jesus began his ministry, it was the central image fuelling Jewish eschatological expectation.

In John, however, the Jewish image of kingdom virtually drops out of sight. Instead, all kinds of concepts that were quite common in classical philosophy and that had made their way into popular classical culture – light/darkness, life/death, heaven/earth, body/soul – become categories of choice for the expression of the gospel. On the surface the translation appears to be so starkly different that some New Testament scholars have argued that the gospel was accommodated to Hellenistic thought (syncretism). According to these scholars, the gospel in the Matthew, Mark and Luke is defined by Jewish categories and looks forward horizontally in time to the renewal of creation in the kingdom of God. However, in John and Paul, they say, the gospel is defined by Greek categories and looks upward vertically in space to the salvation of individual souls in heaven.

More careful study shows this view to be mistaken. We do not have two contradictory expressions of the gospel but a faithful translation. John and Paul employ classical categories to express the gospel in a relevant way; yet they reshape those categories to remain faithful to the gospel. Two different expressions, both relevant to different cultures, yet both faithful to God's revelation in Jesus Christ as revealed in Scripture. This is contextualization.

From plural cultural forms to standardized theology

This model of different theologies for different contexts continued during the New Testament period as the church spread to other cultural contexts: Jewish, Greek, barbarian, Thracian, Egyptian and Roman. In the post-apostolic period, the same pattern continues as the gospel is incarnated in many different cultural settings – Syriac, Greek, Roman, Coptic, Armenian, Ethiopian, and Ethiopian. The norm is a plurality of cultural expressions of the gospel.

This all began to change in the fourth century. There were at least two reasons. First, the conversion of Constantine ultimately led to the establishment of the church as the official religion of the empire. With the close connection of the church with the Roman empire, the gospel became associated with *one* culture, which was considered to be *dominant* and *superior*. In the West, this would remain the case for more than a thousand years, at first as the Roman empire, then as European Christendom. Second, as the gospel was contextualized in the empire, the Greek spirit proved, at times, to be too strong for the church. Greek notions of truth as timeless, supracultural ideas reshaped the gospel in its mould. The aim of theological expression was to capture this single, suprahis- torical and unchanging truth in its theory. As a result, the plurality of expression found in the early church was left behind. The theological articulation of the gospel was standardized, or at least that was the goal.

The rise of Islam in the seventh century contributed to this situation, as it hemmed in Europe to the south and east. This isolated the gospel on the European peninsula from the other cultures of the world. As the gospel found a home in a single culture, issues of contextualization simply were not part of the Christian experience for many centuries.

This is not to belittle the theological development that took place during these centuries; that would be foolish. Neither is it to say that the theology of this period is not contextual. The theology continued to be shaped by its context and uncovered much biblical truth. However, it remained within one cultural context. Nor was there only one theological tradition, but his was the goal — *one* faithful theological expression of the gospel.

Missions' contact with non-western cultures

The age of discovery in the 15th and 16th centuries opened new opportunities for Roman Catholic missions to have contact with various cultures. These missions were confronted with several problems: the communication of the gospel in terms that were understandable to the people yet faithful to the Bible; the translation of the Scriptures into the native tongues of the people; the treatment of the indigenous cultures in their social, cultural, moral, and religious practices; and the need to find forms of worship, churchmanship, and theology suited to the new setting. Jesuit experiments in contexual theology were quashed by a pope in the 17th century when, in face of the continuing Protestant threat, he attempted to safeguard Catholic unity by imposing a rigid theological uniformity.

Protestant missions faced the same issues in the 19th century. As missions followed in the steps of explorers and colonizers, there was a new encounter with the cultures of the world. Unfortunately, the close connection between Western culture and the gospel was not immediately broken. Colonialism seemed to demonstrate the superiority of European culture;

the theological equivalent was the superiority of European theology. Further, the scientific rationalism of the Enlightenment fostered the illusion that truth is ahistorical and uncontaminated by local human culture.

Above history and culture

For missions this meant that western theology stands above history and culture. Western theology was considered to be supracultural and universally valid. The mission of the church was to export these normative theological expressions of the gospel to the rest of the world. The late Harvie Conn, long-time professor of missions at Westminster Theological Seminary, writes: "Our creedal formulations structured to respond to the 16th century cultural setting and its problems, lose their historical character as contextual confessions of faith and become cultural universals, having comprehensive validity in all times and settings.... The Reformation is completed and we in the West wait for the churches of the Third World to accept as their statements of faith those shaped by a Western church three centuries ago in a *corpus Christianum*. . . . We have diminished their historical, cultural character. The creed as a missionary document framed in the uniqueness of an historical moment has too often been remythologized by white paternalism into a universal essence for all times."

Meanwhile God used this same mission work to produce a rapidly growing and maturing church in the non-Western world. The dramatic growth of the Third World church at the end of the 20th century introduced a new dynamic into theology. On the one hand, the Asian, African, and Latin American churches have become dissatisfied with traditional approaches to theology that do not fit their own cultural patterns or thought forms. Nor do European theologies meet the differing questions and needs of those churches. On the other hand, the growing contextualized theologies of the Third World churches often demonstrate a faithfulness to Scripture and new insights into the biblical story that challenge the self-sufficiency and universal validity of western theology.

Contextual theology today

So where does the church find itself today with respect to theology? Most missiologists would agree with the following. First, there is no such thing as a culturally disinfected theology; the gospel will always be embodied in some culture. This is not something to be regretted but is part of the very nature of the gospel: it is incarnational. Far from threatening the universal validity of the gospel and biblical revelation, a contextualized 'theology' is already present in the pages of the New Testament as the gospel moves from its Hebrew home to the Greek setting. Contextualization is not simply an outside pressure exerted by a changing culture; it is the result of the very incarnational nature of the gospel itself.

Different faithful expressions of gospel

Second, there can be different expressions of the gospel — all of which may be faithful. Since the gospel is not a changeless idea that stands above history but the announcement of universally valid events that have significance for all of history, this can be expressed with various mutually enriching and correcting images. There is not a universal theology or embodiment that stands in judgement of various contextual theologies. Scripture alone is the rule; all theologies must constantly be reforming.

This, of course, does not mean that all theologies are equally valid. While all theologies must seek to express the truth of Scripture within their settings, with their categories, and in response to their needs and issues, some will be more faithful than others.

Third, contextualization is an ongoing process. Since culture is constantly changing, and since the gospel must be translated faithfully into every idiom if the church is to live out of the gospel, the process of contextualization will never be a finished accomplishment but a continuous challenge at the heart of the church's theological calling. Changing cultural situations will raise new questions and issues that need to be addressed by Scriptural revelation.

Fourth, contextualizing theology is a process that takes place in every cultural setting. It is as much an issue for the Western church as it is for the younger churches of the Third World.

Present dangers and future task

If this is true, there is continuing need today to express the teaching of Scripture in a theological idiom that addresses the current needs and issues of the beginning of the 21st century. We are in the midst of a momentous shift in culture with new questions, concerns, and sensitivities that call for fresh theological expression.

There are, however, at least three dangers that accompany this new emphasis on the contextual pole. First, emphasis on context can undermine the divine authority and universal validity of Scripture. In fact, many contextual models argue that the starting point for theology is the context. Scripture then is simply molded to fit the needs of the context. Second, emphasis on the need for relevance can lead to a minimizing of the history of the church and theological insights and gains from the past. Some models simply want to place Scripture and the present culture as equal partners in a dialogue; historical theology, creeds, and confessions play no major role in their understanding of contextual theology. Third, the spectre of relativism continues to present itself. If there is no universal theology that can judge the various theologies, the very practical problem emerges how one can judge one theology to be closer to Scripture than another. The solution of some contextual models is simply to reject any standard for faithful theology.

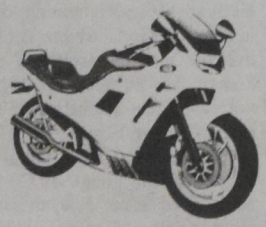
The next step is to ask how one ean engage in theological reflection that takes the cultural context seriously, that recognizes the need for continuing fresh expressions of the gospel, that is relevant because it addresses the issues of the present, and yet does not fall into relativism, does not lose the primacy or final authority of Scripture, nor undermine the historical development of theology. The next article will suggest a way forward, treating especially Lesslie Newbigin's model of contextualization.

Michael Goheen is an associate professor at Redeemer University College in Ancaster, Ont., who specializes in worldview, mission and world Christianity.

A man and his motorcycle

Intangible Things
Heidi VanDerSlikke

Back when Jack started farming so many years ago he was the proud owner of a 450 Honda motorcycle. And a stylish bike it was, with its flashy burnt orange paint job and gleaming chrome. But when you're 21 and just starting out you need to realign your priorities. You need help from your parents. You need a whopping mortgage. You need farm machinery. So Jack made the painfully mature decision to sell his motorbike and put the money toward the purchase of a manure spreader.



Since we met in the fall I had never had the opportunity for a ride on the Honda. Early the following spring Jack took me on one farewell spin. Nestled behind him on the seat, I suddenly understood why he loved that thing so much. It was just *so cool!* I wasn't surprised at the look of sadness on his face later that day as he watched his precious bike, sunlight glinting off its fenders, being loaded onto a trailer never to be seen again. We both knew no manure spreader on earth could ever give so much pleasure as that motorcycle.

A frivolous expense

He's been good about it all these years. Oh, every spring at the first hint of warmth in the air he'd sigh, "Kind of day when a guy thinks about shining up his motorbike." And in the heat of summer he'd tell me how an afternoon ride used to cool him off after a hot day at work. And of course whenever we heard a bike whiz past the farm, he'd stop and stare wistfully. The years have come and gone and he's no longer a struggling farmer. Still, there were bills to pay and kids to raise and a motorbike was a frivolous expense neither of us could justify.

But we have a young friend whose motorbike had been sitting in his garage for years. He, too, had gotten married and started a family, and couldn't see spending his time, effort and money on the bike and insurance for it. So year after year for a decade Jack would ask him if he was sick of looking at it take up space. Of course his wife would have gladly seen the thing leave anytime. But Steve wasn't ready to let go. Until this spring, when after eleven years he finally decided a $100 bill in his pocket was better than an aging relic in his shed.

And so the Suzuki 650 arrived here on the farm, ironically the same spring Jack purchased his first-ever *brand new* manure spreader. Could life get any better? But would the thing ever actually run? If it did, how much money and work would it take to get it back on the road? Grandpa eyed the beast suspiciously. A retired mechanic, he spends many a day in our shop. Whatever Jack hasn't time or ability to fix, Grandpa more often than not will. But the idea behind the bike wasn't to make more work for his dad.

Scanning for my reaction

"Why not just buy a new one?" someone commented, "It's not like you can't afford it."

"True enough," Jack admitted to me. I could tell he was scanning for my reaction to see if I thought he was crazy. Crazy? What's crazy about trying to resurrect an 18-year-old motorbike that hasn't even been started in a decade? No, I didn't question his sanity. Much. And yet I know my husband. Aside from the homiletic possibilities in this tale of redemption, there simply is no challenge to just going out and buying a bike like normal people do. All I had to do was nod my understanding and the project began.

Hours and hours of work. A rebuilt carburetor. Numerous trips to the dealer. New tires. Considerable assistance from Grandpa (bless his heart), and Jack was on the road. He calls it his "hog." No delusions of grandeur here.

People have interesting reactions to Jack and his bike. Complete strangers walk up and share their bike stories with him. Pedestrians smile and wave. Little kids come running and give the "thumbs up," There's something special about a man and his motorcycle. It's a whole different scenario than when you drive by with a manure spreader.

Heidi VanDerSlikke lives with her husband and his 'hog' in Harriston, Ont.

News

McVeigh's execution is immoral response to his crime, say churches

Chris Herlinger

NEW YORK, N.Y. (ENI) — Church and human rights groups have condemned the execution on 11 June of Timothy McVeigh.

McVeigh, aged 33, was the first person in 38 years to be executed in the United States for a federal crime. He died through lethal injection after being convicted for the 1995 bombing of the Alfred P. Murrah Federal office building in Oklahoma City — an act which took 168 lives, including those of 19 children.

His case has refocused public attention on the death penalty, which is legal in many US states, but is banned in many other countries, particularly in Europe.

International organizations based in Europe were among the most outspoken in their condemnation of the execution, which took place in a federal prison in Terre Haute, Indiana.

Commenting on the killing of McVeigh, the World Alliance of Reformed Churches (WARC), based in Geneva, expressed its :unconditional opposition to the death penalty."

"It makes no sense to kill people who kill people to show that killing people is wrong: there is a contradiction between what we say and what we do," WARC — a group of 214 churches around the world — said in a statement. "The death penalty deliberately imitates what it seeks to condemn: the deliberate taking of human life. It offers no constructive contribution to addressing violent crime and those victimized by it."

The alliance said it stood by a 1989 resolution from its council meeting in Seoul, South Korea, which called for the universal abolition of the death penalty — a stance, it said, that was shared by many of its member churches.

Inherent worth of every human life

"Our conviction," the Seoul resolution said, "is grounded in our theological understanding of the justice of God, which demands that the inherent worth of every human life be accorded dignity, not contingent on the moral rectitude of human beings.

"Because human beings are created in the image of God and because of Jesus' life, death and resurrection, we affirm that each human life is of value."

Amnesty International (AI), based in London, England, said the United States "had allowed vengeance to triumph over justice and distanced itself yet further from the aspirations of the international community."

AI regretted a "failure of human rights leadership" at the highest levels of the U.S. government, noting that President George W. Bush is a well-known advocate of the death penalty. During his five years as governor of Texas, the state executed 152 persons.

President Bush, who is visiting Europe this week, is expected to be assailed by numerous protests against the death penalty.

"By refusing to step in and impose a moratorium on federal executions, he has further damaged his and his country's reputation," AI said. In language similar to that of WARC, AI said a policy which permitted execution allowed "the murderer to set society's moral tone by imitating what it seeks to condemn."

"Instead, the U.S. government has put its official stamp of approval on this policy; killing, it says, is an appropriate response to killing — the very reasoning said to lie behind the appalling carnage in Oklahoma City on 19 April 1995."

U.S. churches and agencies long opposed to the death penalty also condemned McVeigh's execution, suggesting that executions perpetuate the cycle of violence.

Describing violence as "an unacceptable response to conflict at any level and an unacceptable means to achieve any purpose," the Friends Committee on National Legislation — a branch of the Society of Friends (Quakers) — acknowledged that if "anyone deserves the death penalty, Timothy McVeigh would seem to be that person."

But, the committee said, it opposed his execution out of a "core conviction that the death penalty denies the sacredness of human life and violates our belief in the human capacity for change."

"Moreover, the use of the death penalty by the state powerfully reinforces the idea that killing can be a proper way of responding to those who have wronged us," the committee said. "We do not believe that reinforcement of that idea can lead to healthier and safer communities."

Joseph A. Fiorenza, Bishop of Galveston-Houston (Texas) and president of the U.S. Catholic Bishops' Conference, said the resumption of what he called "federally sanctioned killings and the atmosphere surrounding it" signalled a "sad day" for the nation.

Speaking on behalf of the Catholic bishops, he said: "In an age where respect for life is threatened in so many ways, we believe it is important to emphasize that human life is a gift from God, and no one or any government should presume to kill God's gift.

Rather all of us have the responsibility to protect human life from conception to natural death."

Before the execution, Bishop Frank Griswold, presiding bishop of the Episcopal (Anglican) Church, publicly reiterated his church's long-standing opposition to the death penalty but was particularly galled by what he called an appalling and unseemly atmosphere surrounding the execution which attracted world-wide attention.

According to many critics, preparations for the execution had become a media circus and demeaning public spectacle. Bishop Griswold said the atmosphere had conjured up images of "executions in the Middle Ages and Roman times when these events were public entertainment."

McVeigh reportedly was visited by a Catholic priest before he was executed, but had remained generally unrepentant about the crime. A veteran of the Gulf War of 1991, McVeigh had even used the military term "collateral damage" to describe the children who died from his crime.

McVeigh developed a hatred of the U.S. federal government after a 1993 federal raid on the compound of a religious sect in Waco, Texas, that killed 90 people.

RENOVATION BLOW-OUT SALE

All organs in stock must go!!!

We are expanding our facilities and need all our floor space available. Take advantage of our super sale prices until JULY 31st.

Content D3800 (demo) with external speakers
$55,000.00 now $34,995.00
Content D2330 (new) with external speakers
$21,000.00 now $15,995.00
Content D2230 (new)
$11,000.00 now $8,995.00
2 Content Sonette (new)
$9,000.00 now $6,995.00
Content D800 (used) one manual
$6,000.00 now $2,995.00
Allen digital organ(used) 2 manuals, full pedal board
$20,000.00 now $6,995.00
Baldwin church organ (used) with external speakers
$17,000.00 now $5,995.00
Johannes Opus 220 (used)
$10,000.00 now $5,995.00
Cantor 737 (used)
$15,000.00 now $4,995.00

905-631-1929
www.organs.ca

The Music Group - Burlington

Ministers still not permitted to serve on council despite new regulations

David A. van der Woerd

Several years ago Ontario churches were rocked with the news that the long-standing practice of ministers holding a prominent position on the governing board of the church for which they served, and/or were serving as chairman of that board, was no longer legal. The Ontario courts, in a stream of cases which began in the late 1980s and continued into the early 1990s, made consistent proclamations to the effect that paid employees of charities had "fiduciary" or "trustee-like" obligations to the charities for which they worked, so that to hold a place on the governing board was seen as a "conflict of interest" or "breach of trust". So paid employees of charities had to rethink their position on the board of directors of the very organizations which they served, and, in many cases, ran.

A hard pill to swallow

For many charities this was a hard pill to swallow, especially for religious charities, like churches. For doctrinal or traditional reasons, it was often found to be unacceptable that ministers could not have a place on the controlling board of their own church, simply because they were being paid by that church. Opponents of these decisions found new hope that the legislature would overturn these court decisions when, in 1996, the *Charities Accounting Act* was amended to allow for the adoption of regulations by the Attorney General to permit prescribed activities involving charitable property that would otherwise require court approval (such as ministers serving on their councils).

No regulations were published until this year, when the Public Guardian & Trustee of Ontario, through the Ministry of the Attorney General, filed the anticipated Regulation under Section 5.1 of the *Charities Accounting Act* on January 19th, 2001 as Regulation 04/01.

Avoiding conflicts of interest

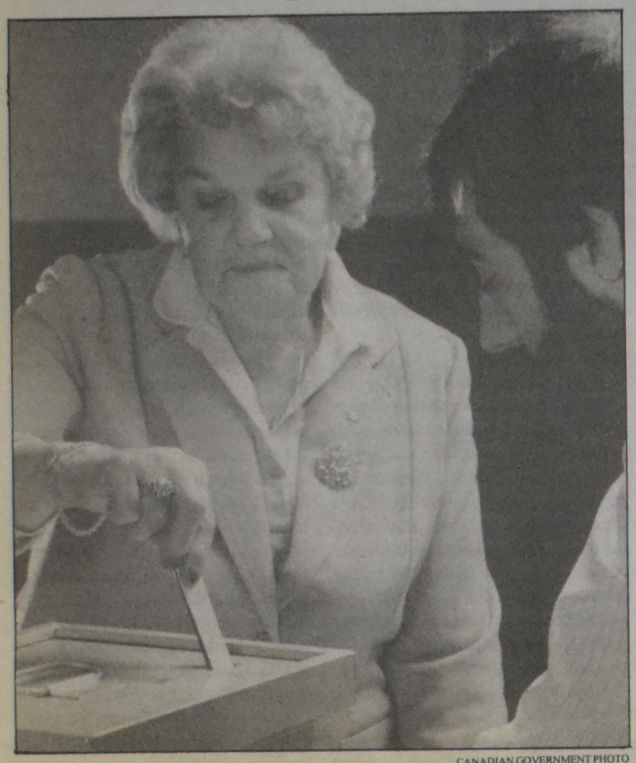
The regulation, however, has not changed anything in terms of permitting paid employees to serve on their controlling boards. While it does permit the payment of directors and officers, and the purchase of directors' and officers' liability insurance, as well as the co-mingling of special purpose trust funds, it does not permit directors of a charity to receive a salary from that charity. Therefore, the common law rule remains that directors of a charity have fiduciary obligations, similar to trustees, not to put themselves in a conflict of interest by receiving a salary from the charity on which they serve as a director.

For opponents of these decisions, the regulation is likely a great disappointment. Nonetheless, Ontario charities will need to ensure that their corporate by-laws do not permit directors to receive remuneration, unless they first obtain a court order permitting remuneration to their directors, in accordance with Section 12 of the *Charities Accounting Act*. In reality, most charities never do this.

Critics will argue that failing to allow directors of charities to be paid will mean that charities will continue to find it difficult to attract various qualified candidates to serve on the board of directors, such as ministers, accountants or lawyers, who may otherwise serve the charity. Also, those churches which, for doctrinal or traditional reasons, find it unacceptable that the minister cannot be seated on the controlling board of their own church, must continue to refrain from allowing their ministers from serving on the controlling board, unless they obtain court approval as required under the provisions of the *Charities Accounting Act*.

Cross-border Broodings/News

Becoming citizens



CANADIAN GOVERNMENT PHOTO

Casting a ballot.

Ty Hofman

The U.S. and Canada's celebration of national birthdays come close together, with Canada Day on July 1st and Independence Day on July 4th. Makes it handy for writing comments intended for citizens of both countries. And I am in a rather ideal spot to make such commentary since, according to CC, I am a Yankee Canuck. That means more than that I am a Canadian living in the mighty U.S.A. I am indeed an American holding dual citizenship as a Canadian.

Citizenship rules changed

The possibility of holding such citizenship is a somewhat late development, becoming possible only since about 1980. Previously, the U.S. was very strict about citizenship matters, so strict in fact that a citizen voting in another country would lose his American status. In the 1930s and '40s, naturalized American citizens could only be absent from the country for a certain number of years (the number ten comes to my mind) after which they would lose their rights.

This was a factor in the tenure of American ministers serving CRC churches in the early days, for often either they or their wives were born in the Netherlands. I distinctly remember that Ds. Jacob Mulder, my pastor in 1940, placed a notice in *The Banner* requesting a call since he had that problem.

For all of my 36 years in the active ministry I remained a Canadian. There were several reasons, one being that I was the first Canadian-born minister in the CRC and I wanted to keep open my options for serving on both sides of the border. I couldn't bear to think of becoming an American and then standing at the border begging to be able to live in Canada. And since my wife Cobi is a U.S. citizen we had the best of two worlds. We could legally be in either country, and our boys had choice of citizenship at age 21.

A great incentive

However, had I known about the law allowing dual citizenship, I would have applied for it much sooner. As a green-card resident, I had almost every responsibility of a citizen but lacked the privilege of being able to vote. And I must confess that not being able to vote in the Bush-Clinton election of 1992 was a great incentive to become fully enfranchised.

For a true patriot, becoming a citizen of another nation is not an easy matter, though it may be a clear duty. It is almost like having to abandon your mother. Although my father was born in the U.S. and became a Canadian, which gave me U.S. ancestry and loyalty, it was not easy for me to take distance from my Canadian citizenship. This hit me when I sat in the Immigration and Naturalization Service office in Detroit and had to swear total and sole allegiance to the American flag — as though I was forever forsaking my Canadian connection.

I got this strange feeling that I was denying my "mother." And while you can do something about your mind, like change it, it is different with your feelings. They are not so simply over-ruled.

Then came the day of being formally sworn in at a public ceremony with about 100 other "citizens" from nearly that many countries. Most would be cutting themselves off completely and irrevocably from the land of their birth, each with a greater or lesser degree of regret. But all were entering into the great American melting pot. While they will always have memories of and longings for their native land, their children will be free of the ambivalence of mixed national loyalty.

That ceremony made me aware again of the struggle of those who emigrated from their homeland in the Netherlands to Canada, like my grandparents and my mother did, and like hundreds of my friends and former parishioners in Calgary. I never cease to be amazed at the fact of our immigrant ancestors taking that gigantic step to cross the ocean to enter an unknown land, largely with no possibility of returning. Some, in earlier times, not even for a visit. They really said Goodbye in no uncertain terms. They left all behind for nothing but an opportunity to create a new way of life.

Emotional reservations

What an attainment when, after five years, they could be granted the right and privilege of being sworn in as Canadians, or Americans. No doubt they also raised their hands to pledge their loyalty with emotional reservations that allowed room for commitment to the land of their birth. That native land nurtured and gave them the strength with which to pursue their lives in another time and place.

So when we celebrate Canada Day and Independence Day, we do so remembering the multitudes who gave their lives and loyalties to make these two great nations such bastions of freedom and opportunity, where we are happy to see our children and grandchildren pursue their lives and give their allegiance.

Each time I hear "The Star-Spangled Banner," often before a hockey game at the Van Andel Arena, or at my grandson Mark's high school games, I look introspectively at the flag. I must think of myself as an American when I still feel so Canadian. I succeed when I remember those thousands of U.S. troops who fought under that flag and died in the world's wars to ensure this world's freedom and my freedom and the opportunity to live out my life, and that of my children. Nothing gives me a greater sense of humility than so to reflect. I get the same feeling when I visit the Canadian Cemetery in Holterberg in the Netherlands and see a huge field of crosses marking the resting place of loyal young men, who paid the ultimate price to restore decency and to preserve our place in the world.

So I will thank God for his mercy in allowing me to share citizenship in these two great nations, pay my taxes without complaint, and be especially thankful for being governed by the rule of law and not the whims of man. And in July, when I hope to attend the church picnic in Nobleford, I'll also listen for the strains of "O Canada" with the same sense of gratitude.

Ty Hofman is a Yankee-Canuck with dual citizenship, who lives in Grand Rapids, Mich.

Fair Vote Canada launches membership campaign

Fair Vote Canada, which was founded about a year ago to work for electoral reform in Canada, recently organized its first National Council, set up a website (**www.fairvotecanada.org**) and started a newsletter. This month it launched a membership drive. You can join the campaign for proportional representation by signing up on the website.

Recently, a poll commissioned by the Calgary-based Canada West Foundation discovered that 75 per cent of British Columbians support scrapping the current "first past the post" electoral system in favor of proportional representation. Under the present voting method, a party can get half the popular vote or better and still win few or no seats.

INVITATION

Rev. & Mrs. Ralph & Anne Koops and
Rev. & Mrs. Ron & Gerry Fisher

invite you to join them

to visit

ISRAEL

March 8 - 18, 2002

See Jerusalem , Bethlehem, Nazareth, Masada and many other sites.

Stop-over in Holland is possible.
$2995 p.p from Toronto
plus departure taxes

For complete information call:
Rev. Koops 519-623-3234
Rev.Fisher.....613-392-2576
or Meadowvale Travel Inc.,
2283 Argentia Rd., Unit 9B,
Mississauga, ON L5N 5Z2
905-826-4141 or 1-800-387-2421
Reg. # 1518992

Nose for News

Bert Hielema

THE WORLD HAS A NEW Messiah. A man working in Suriname is seen by the *Globe and Mail* as the prototype of the savior of the world. His name is Russel Mittermeier. Too bad his name is not Mittler — German for Mediator — because that would make a perfect fit. This biologist doesn't believe that the earth is doomed, but thinks that the clock is ticking.

Why this strange start? Because of a series of articles appearing in the *Globe*, during the first week of June. Referring to the human race, they were introduced as "The Death Wish," appropriately showing a huge skeleton and also a gravestone inscribed with Homo Sapiens, 25,000 BC - 20??. Cause of Death: Self-Inflicted. The headline shouted "The human race looks like it's going the way of the dinosaurs: we're driving ourselves to extinction."

Alanna Mitchell, the *Globe*'s earth sciences reporter was given a round-the-world ticket to explore the damage to Mother Earth and concluded upon completion that the ancient Greek theory of the four elements needed an update: the relationships between earth, air, water and fire is now subject to the pervasive influence of a fifth element: humanity.

BY NOW I HAVE detected the typical formula for these doomsday scenarios: first hell and damnation, fire and brimstone, the human plight is desperate and then, at the end, in spite of all the evidence to the contrary, a ray of optimism. This is no different. Concludes the introduction: "But in the finale, Mitchell finds hope deep in the virgin forest of Suriname that even if the situation is desperate, humanity can do one thing the lemming cannot: we can change our behavior."

I call that odd. Can one man, a Harvard trained biologist, a determined man, no doubt, in that small former Dutch colony with 400,000 people, be the rallying point for the six billion people in the world to mend their ways? Sorry, even if we tried, we can't change our behavior. Of course we need environmentalists — I try to be one, too — but suppose that every one of us became an eco-fiend, can the momentum of our destructive acts be stopped? No. There are too many of us, wanting too much, which makes us unable to free ourselves from the intricate web of carbon dependency: we all are carboholics, hooked on energy.

HERE IS ANOTHER reason why: Advertising. A touchy subject to broach, after all, today displaying words and pictures of products for sale is the life blood of any public medium. As early as 1759, Samuel Johnson, most famous for writing one of the first dictionaries of the English language, said that: "The trade of advertising is now so near perfection that it is not easy to propose any improvements."

However, this wise man was wrong. Already in his life time, after the introduction of lithography, illustrated ads showed up and soon were covering all available walls and fences. The first newspaper to make room for 'réclame' was *La Presse* in Paris in 1836. Now sales promotion is everywhere, including its discreet use of sponsorship, penetrating the worlds of arts, culture, science, education and even of religion. Only puritans, like me, point out that behind the glamorous facade, most non-print advertising is often only brainwashing, broadcasting an ideology promoting capital, markets, commerce and consumerism, to make luxuries become necessities that we must buy, lest we lose our social status.

Today our entire economic, social and cultural life depends on advertising, even research and education, as well as political offices. It is no coincidence that Silvio Berlusconi, who has just won the election in Italy, also heads the country's largest advertising firm there.

These agencies employ the most creative of spirits, including psychologists who tell them that "Children are consumer cadets in whom the consumer embryo begins to develop in the first year of existence." In general, marketeers want us to believe that: "advertising at its best is making people feel that without their product you're a loser." Especially kids are very sensitive to that. Thanks to the 'Nag Factor' and the 'Art of Fine Whining,' youngsters often control the parents' spending habits. This is so successful because ads show a world of perpetual holiday, relaxed, smiling, carefree, with only happy people, clutching the product that will make them feel beautiful, clean, free, attractive, fashionable.

But it can also be very annoying. It interrupts TV programs. It phones during dinner. It's often insulting and stupid. So what do these clever people do? They pretend to be one with the oppressed of the earth. Nike, the 'sweatshop' shoemaker, describes itself as a bearer of revolution. The people at Apple computers fight against technocracy. Pepsi owns youth rebellion. The Body Shop caters compassion. Reebok relies on nonconformity. So, in a strange twist, criticism of capitalism has become capitalism's life blood.

OUR GREATEST DANGER is the incessant soaking we receive in sounds and sights, which stimulates in us an insatiable appetite for possessions, while increasing busyness. We are overwhelmed with new technologies and gadgets that constantly raise the bars of human 'needs', which in turn requires more energy and more natural resources and more people to work more hours and arrive more weary at their homes. This busyness fritters away time and ability to build relationships, also within the church community, and therefore contributes to isolation and depression — which is at record highs. We are more likely to recognize Bill Cosby or Jerry Seinfeld or Pamela Anderson than our next-door neighbors. But the TV people won't be helping us if our car battery dies on a winter morning. Even our homes have become hotels for many, living their own schedules, wired to their own media outlets, passing like ships in the night, as zombie slaves chained to society's perpetual selling machine.

The sheer avalanche of ads and its mind-stifling diversity make it very difficult to sort out what is relevant and what is not, and the exposure to our noisy electronic world, even the loud music some churches prefer, creates an inner 'noiseness' that tends to prevent us from becoming what we are meant to be and threatens to shape us into soul-less clones of ourselves, no longer able to absorb where we are and what we are about.

ALL THIS PREVENTS US to see the immense spiritual danger we are in, and, because we are often too tired to analyze our servitude, we become cynical or passive and so not able to 'waste time' together in ways that gives birth to community, which requires us to be a "mensch" as my Jewish friend calls it — a compassionate person .

Just as redemption of the cosmos and the redemption of self go hand in hand, so pollution of earth — including noise pollution — and pollution of minds go together as well. Not surprisingly, we see much more of the latter. We often pray for persecuted Christians in China, in Egypt and India. For us Jesus' words are more fitting today: "Don't be scared for those who kill the body, because the real dangers are to those who kill the soul." Paul also warns us against the powers of this dark world. Malcolm Muggeridge once said that TV was the single most dangerous invention, worse in its effects than nuclear bombs. And that was before the time of the Internet.

What I am trying to get across is that our daily involvement in modern media keeps us from thinking, dulls our minds to the extent that no sermons, no church going, no NOSE FOR NEWS columns will have any effect on our thinking. Our entire structure of life conspires to paralyse our judgment and makes us immune to changes in life style and in our conception what Christianity is really all about and so makes it difficult if not impossible to reform the church.

Daniel Quinn, in his novel *Ishmael*, suggests that when Adam and Eve ate of the Tree of Knowledge of Good and Evil, the Devil was tempting them to the same thing he tempted Jesus to: the complete subversion of God's management of the world. I have long believed that it has always been Satan's aim to make war with God through destroying creation. As the articles in the *Globe and Mail* suggest, he has been quite successful in this.

What, then, is the essence of the gospel? Genesis 2:15 hints at it: work God's creation and take care of it. It is striking that the same Hebrew word for "working and taking care" is used in Joshua 24:15: "... But as for me and my household, we will serve the Lord." Serving God means looking after his creation. The Bible starts with a new creation. It ends with a new creation and in the centre is the text: God so loved his creation so much that he died for it to make it whole again, to undo Satan's polluting work. It's as simple and as complicated as that.

It is telling that in the new CRC position of Justice Co-ordinator, no mention is made of justice in God's creation. Churches should have a ministry to prepare people for the New Creation — follow Jesus' example — but somehow John 3:16 is interpreted centring solely on the human race, even though it explicitly expresses love for the cosmos, revealing the ingrained dualism in the church. Our mind, our strength, our intellect always has to be in the service of the God creator, who has come to us in the Son of Man — the first-born of creation, our brother and head of the New Covenant — especially since the *Globe and Mail* tells us that the earth is in mortal danger. This should be enough warning for us to realize that we live in the last of days, doubly re-affirmed by our modern mind-destroying instruments.

IN *THE MARCH OF FOLLY,* Barbara Tuchman traces man's stupidity throughout the ages, from the Trojan Horse to Vietnam. Chief among the forces affecting human folly is the lust for power, power not only over people, but now also the ultimate trip: power over creation, subverting God's management.

Previous civilizations have disappeared through plain foolishness. Our times are typified by witless bureaucrats dreaming of promotion, by man-centred churches where preparation for the new creation warrants no second thought, and by politicians wanting re-election. The guiding principle in these pursuits is not wisdom but is to please as many and offend as few as possible and so the March of Folly now looks more like the Race of Folly. As the *Globe* so ably has documented, we are proceeding quicker than ever to the Self-Inflicted Death of Humanity.

Bert Hielema is still an optimist and believes that the best is yet to come in the new Creation.

For a quick Letter to the Editor, send e-mail to:
cceditor@aol.com
or
fax to 905-682-8313

Business Directory/Advertising

AMSTERDAM

Last minute sell offs

from **$449**

Valentine Travel

10 Kingsbridge Garden Circle, Suite 201,
Mississauga, ON L5R 3K6
905-890-5333 Toll-free: 1-800-268-6144
London 519-472-2700
Toll Free: 1-800-265-1141

Help the Foundation (CCEF) make leaders through Christian textbooks. There are three ways you can give to the Foundation:

1. General Fund - We use your money for immediate Christian textbook development.
2. Trust Fund- Your Funds are set aside in the Capital Trust Fund; only the investment income generated by this Fund is used for the General Fund purpose.
3. Your Will- You can remember the Foundation (CCEF Inc,) in your Will.

Contact our Executive Director, Fred R. VanderVelde, on how you can help the Foundation. Receive a professional video of the 25th Anniversary celebrations as seen on TV at Hamilton Place (for gifts of $100.00 or more) and hear 1,000-student voices singing together with organ, piano, and panflute. We will send you immediately a tax deductible receipt.

Canadian Christian Education Foundation Inc.
2621 Cavendish Drive, Burlington, Ontario L7P 3W6
Tel: (905) 336-5619 • Fax: (905) 336-2376 • E-mail: ccef@netcom.ca
We are a sponsoring agency of Christian Stewardship Services. Take advantage of CSS estate planning.

ADA REALTY LTD.

2011-137 Ave., Suite 404
Edmonton, AB
T5A 4W2
780-473-8149
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.

Home of confidence

nelson insurance brokers limited

PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES

Your Insurance Broker Understands

Ralph Toering • John Van Wijngaarden • Martha Bunker

305 Plains Road East, Burlington, ON L7T 2C7
Tel. (905) 631-9090 * Fax (905) 631-9099 * Toll Free 1-888-345-9090

ROSS & McBRIDE
LAW FIRM

DAVID A. VAN DER WOERD

Commerce Place, 1 King St. West
Mail: PO Box 907, Hamilton, ON L8N 3P6
Phone: 905-526-9800 Fax 905-526-0732
Email: dvanderwoerd@rossmcbride.com

Direct Dial: 905-572-5803

MEADOW VALLEY HOUSE
Seniors Residence, Dundas, Ont.
- 24 hr. assisted daily living care
- meals, laundry service provided
- English & Dutch spoken
For more info, call 905-627-1108

The Living Word
Sermons for reading services.
Contact:
CRC
R. Vander Ploeg, Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

BUSINESS AND SERVICE DIRECTORY

CONSIDERING AN ORGAN OR PIANO?
WWW.ORGANS.CA

BETTER THAN SLICED BREAD
(unless you're making toast)
a subscription to
Christian Courier
1-800-969-4838

Reformed Faith Witness needs your support.

Your gift of $10 or more to **Reformed Faith Witness** is tax receiptable and will be greatly appreciated by the staff of **Christian Courier** and the board of RFW. Please make your cheque payable to Reformed Faith Witness.

DUTCH TOKO
European Imports

118 Wyndham St. N., Guelph
(519) 822-4690
Mountain Plaza Mall, Hamilton
(905) 383-2981

CANADIAN CHRISTIAN BUSINESS FEDERATION

970 Bonnieview Avenue
Burlington, ON L7T 1T5
Phone (905) 522-8602
Fax (905) 524-1203
www.ccbf.org
J. Hans Vander Stoep
Executive Director
jvstoep@ccbf.org

CCBF activities listed on our Web-Site

Barry VanZoeren, C.A.I.B.
"Registerd Insurance Broker"

Belleville:
Phone: (613) 968-4576
Fax: (613) 968-2356

Trenton:
Phone: (613) 965-1993
Fax: (613) 965-1252

Albert VanReewyk Insurance
Brokers Limited

409 Dundas St. West
Belleville, Ontario
K8P 1B6

499 Dundas St. W.
Trenton, Ontario
K8V 6C4

RAMAKER'S IMPORTS INC.

We specialize in DUTCH FOOD, CHEESE, CHOCOLATE, TEXTILES & GIFTS

579 Ontario Street
St. Catharines, Ontario
Canada L2N 4N4
Phone: 905-934-6454
Fax: 905-934-3344
ORDER ON-LINE
e-mail: ramaker@vaxxine.com
web site: www.vaxxine.com/ramaker

Hulse & English
FUNERAL HOME
75 Church St., St. Catharines

(905) 684-6346

24 Hours
Serving the community for 151 years
IAN H. RUSSELL

GARY VAN EYK, CMA
Certified Management Accountant

50 Lakeport Rd., Suite 201
St. Catharines, ON L2N 4P7

Bus: (905) 646-7331
Fax: (905) 646-0951

MISSISSAUGA-OAKVILLE

George Kloet
<gkloet
@idirect.com>

Pauline Schuringa
<pschuringa
@echo-on.net>

RE/MAX
REALTY ENTERPRISES INC.
1697 Lakeshore Road
Mississauga, ON L5J 1J4
1-800-828-0531

HALL OF FAME
RE/MAX Platinum Award

ontario plywood specialties (1987) ltd.
257 Centennial Pkwy. N.
Hamilton, Ontario L8E 2X3

Tel: (905) 561-3576
Fax: (905) 561-3581

- PLYWOOD
- PANELLING
- TRIM & MOULDINGS
- DOORS
- MARINE PLYWOOD
- CABINET PLYWOOD

John Ouwehand
Syd Grypstra

Mon. - Thurs. 8:00 - 5:30
Friday 8:00 - 9:00
Saturday 8:00 - 3:00

Here's a suggestion:

Invest in a *CC Business Directory* ad, and get maximum returns from your investment.

Village Interiors

- *custom drapery*
- *bedspreads*
- *comforters*
- *roll blinds*
- *California shutters*
- *silhouette shades*
- *venetians*
- *woven woods*
- *vertical blinds*
- *pleated shades*
- *viginette shades*
- *luminette sheers*

11 Livingston Avenue
GRIMSBY, ON L3M 1K6
Clem Bezemer
(905) 945-8008

CONSIDERING CHRISTIAN CDs OR SHEET MUSIC?
WWW.ORGANS.CA

Only $25 per month!
1 (800) 969-4838

Classifieds

Classified Rates

As of May 1999:
Note: 7% GST will be added to all prices listed below.

DEADLINE FOR SUBMISSION

Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.

RATES

All personal and family announcements: $16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum $18.20 pci + GST, depending on design and frequency.

PHOTOS

There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.

PERSONAL ADS

Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $16 pci per insertion. All correspondence is immediately forwarded unopened.

NEWLYWEDS & NEW PARENTS

We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

SUBMITTING YOUR AD

mail: *Christian Courier*
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
fax: 905-682-8313
email: ccadpromo@aol.com

OTHER INFORMATION

a) *Christian Courier* reserves the right to print classifieds using our usual format. And editing style.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Birth

John and Hilda Tamming are proud to announce the birth of their granddaughter

Stephanie Lynn

born to Glenda and Bruce Tebben on June 9, 2001, at St. Mary's Hospital, Grand Rapids, Mich. Also the granddaughter of Calvin and Delores Tebben of Clara City, Minn.

"God has made all things well."

Address: 7276 Coconut Drive, Jenison, MI. 49428.

Wedding

It is with joy that we, Jane Knipe and Alice & Ralph Van Dyke announce the marriage of our children

Donna Joan Knipe
and
Michael Ralph Van Dyke

on Saturday, June 16, 2001, in Kitchener, Ont., Rev. Harry Bierman officiating.

Birthdays

With joy and thanksgiving to the Lord, we look forward to celebrating the 80th birthday on July 2, 2001, of our wife, mother, grandmother, and great-grandmother

Pietje Bylsma

Her husband, Wobbe, and her children Jim & Theresa, Auke & Chris, Gerald & Wibbina, John & Ruby, Terry & Anne, John & Cory, Dave & Pat, grandchildren, and great-grandchildren, congratulate her and wish her God's richest blessings.

Great is God's faithfulness.

With great joy and gratitude to the Lord we look forward to celebrating the 85th birthday of our dear mother, Oma and great-Oma

Myntje Hansma

Our prayer is that the Lord will continue to bless her with good health and happiness.
With much love:
Frank & Gertie Hansma — Drayton, Ont.
Alice & Bill Ronhaar — Hamilton, Ont.
Tim & Darlyne Hansma — Smithers, B.C.
Jane & Ed Pyper — Guelph, Ont.
Hilda & Art VanLochem — Welland, Ont.
Pete & Judy Hansma — Kitchener, Ont.
Steve & Pat Hansma — Drayton, Ont.
Wilma & Carl Stryker — Kitchener, Ont.
Also much love from your grandchildren and great-grandchildren.
An Open House will be held on her birthday, Monday, July 2, 2001 from 2 - 4 p.m. at the Conestoga Crest, 71 Wood Street, Drayton, Ontario.
Home address: 71 Wood Street, Unit #106, Drayton, Ontario N0G 1P0

Congratulations

CONGRATULATIONS
CHRIS VREUGDENHIL
for 40 years of NURSING

You've served cheerfully with love and dedication those entrusted to your care.

We thank the Lord for you!

Placing your family ad here would only cost $16 plus G.S.T. Call us today to place your ad: 1-800-969-4838.

Anniversary

40th Anniversary.
July 8, 2001
TOM and FRANCES ALKEMA
(nee VREUGDENHIL)
will celebrate their 40th wedding anniversary on July 8.
Congratulations, Mom and Dad!
We love you and thank God for His love and faithfulness.
From your family.

Anniversaries

May 18, 1951
JAN and WILLY SCHENK
(nee BOS)
May 18, 2001
Fifty years later

As we celebrate your special day
You will surely feel the love
A love woven carefully through
the years

Because of God's love and trust
With the prayers and faith
Now, we can smile and say
"You've been married 50 years!"

With much thanks to give
For your lives and your health
After all these years together
We celebrate your golden anniversary
Surrounded by your family and friends

We love you Dad and Mom, Opa and Oma. We are happy and excited to be together in July and to be able to celebrate this occasion.
With all our love, your children, grandchildren and great-grandchildren.
We invite family and friends to celebrate with us on July 7, 2001, from 1:30-3:30 p.m. at an Open House at John Knox Christian School, Wyoming, Ontario. (Best wishes only)
Home address is: RR 3 Wyoming, ON N0N 1T0

Hoogkerk, Gr. the Neth. — Rainy River Ont.
1951 — July 3 — 2001

With joy and thankfulness we announce the 50th wedding anniversary of our parents and Opa and Oma

THYS and THEA SINNINGHE
(nee WIERSEMA)

May God continue to bless you and keep you in his care.
Frieda Sinninghe (†)
Rudy & Marie Sinninghe — Rainy River, Ont.
Nicole, Ryan, Rodney
John & Donna Sinninghe — Rainy River, Ont.
Bethany
Jack & Wendy Sinninghe — Winnipeg, Man.
Jared, Marisa
Fred & Cathy Sinninghe — Fort Frances, Ont.
Kyle
Akky & Scott Dokken — Winnipeg, Man.

Aalten, the Neth. — Acton, Ontario
1951 — June 7 — 2001

"Thou dost guide me with Thy counsel." (Ps.73:24a)
With joy and thanksgiving we, the family of

HENRY and GERDA KUIPERY

wish to announce their 50th anniversary this month. We celebrate with them the 50 years of marriage with which our Lord has blessed them.
With love from their children:
Dick & Marilyn, Ed & Ruth, Leo & Irmgard, Ben & Barb, Nick & Helen, Grace, Joan & Greg, Rob & Renata, along with 19 grandchildren and one great-grandchild.
Home address: RR 1, Acton, ON L7J 2L7

Obituaries

Born April 27, 1912 in The Hague, the Netherlands, and formerly of New Westminster, B.C., Brampton, Ont. and late of Abbotsford, B.C.,

JANNA HENDRIKA COOK
(ZONNENBERG)

went to be with her Lord on May 24, 2001. After a lengthy illness she died in the loving arms of her family.
Her husband Hugh predeceased her in 1988, as did her grandchildren Keith (1988) and Renee DeBoer (1983).
She is tenderly remembered by her children and grandchildren:
Harry & Ria Cook — Edmonton, Alta.
Colin & Suzan, Natalie & Philip, Becky
John & Sarah Cook — Ottawa, Ont.
Nigel, Elisa, Milon
Margaret & Bill DeBoer — Abbotsford, B.C.
Sharon & James, Annette & Jeff, Janna
Hugh & Judy Cook — Hamilton, Ont.
Karin & Arn, Jeremy & Philippa, Justin
Case & Jan Cook — New Westminster, B.C.
Aaron & Leslie, Kori
her sister Gretha of the Netherlands and nine great-grandchildren.
A memorial service was held on May 29 at the Christian Reformed Church of New Westminster, led by Pastor Bill Tuininga of Winnipeg, her former pastor.

Therefore we do not lose heart...For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all...For what is seen is temporary, but what is unseen is eternal. (II Cor.4:16-18)

Kielwindeweer, Gr. the Neth. — Drayton, Ont. Canada
December 12, 1910 - May 12, 2001

"Lord You have been our dwelling place throughout all generations." (Ps.90:1)

HENRY DUIMERING

went home to be with his Lord, surrounded by his family, at the age of 90.
Beloved husband of Grace Duimering (nee Wiebenga) for 65 years.
Dear father of:
Janet & Herman Stryker — Clinton, Ont.
John Duimering (†1966) daughter-in-law Rita & Simon Frankruyter — Kenosha, Wis.
Bill & Louise Duimering — RR 5, Guelph, Ont.
Martin & Grace Duimering — RR 2, Moorefield, Ont.
Harry & Luang Duimering — Victoria, B.C.
Fondly remembered by his 25 grandchildren and 36 great-grandchildren.
Also survived by 3 sisters-in-law, Wietske Kroes of Smithville, Annie Duimering and Annie Wiebenga of the Netherlands.
Predeceased by two sons in infancy, one grandson David Duimering (1991), 3 sisters and 5 brothers.
Rev. Gary Bomhof conducted the funeral service in the Christian Reformed Church, Drayton, on May 15, 2001. Interment was in Drayton cemetery.
Correspondence address:
Grace Duimering, 81 Wood St., Drayton ON N0G 1P0

"The Lord is my shepherd; I shall not want. He maketh me lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul." (Ps.23:1-3a)

On May 25, 2001, our heavenly Father called home

WILHELMINA (WILLY) MARIA HOOGERBRUGGE (nee HAKBIJL)

in her 82nd year.
Loving wife of Jake for 55 years.
Dear mother of:
Henny — Kingston, Ont.
Arie & Gerty — Grimsby, Ont.
John & Dawn — Zelienople, Pa.
grandmother of 7 grandchildren.
She was the daughter of Johannes & Hendrika Hakbijl.
Predeceased by 2 sisters and 2 brothers. Survived by 3 sisters and 1 brother in the Netherlands.
Memorial service was held at Holland Christian Homes on May 28, 2001.
Correspondence address:
Jake Hoogerbrugge, 7900 McLaughlin Rd. S., Faith Manor 2nd Floor, Brampton ON L6Y 5A7

But from everlasting to everlasting the Lord's love is with those who fear Him and His righteousness with their children's children. (Ps.103:17)

August 9, 1947 - May 27, 2001

On Sunday, May 27, 2001, in his 54th year, after a long and courageous struggle with cancer, surrounded by his family

BRUCE MAAS

our dear husband, father and Opa went home to be with the Lord.
Beloved husband of Ada (nee Zwaal).
Dear father and Opa of:
Miranda & Albert Dieleman — Brampton
Dean, Arie, Katelyn
Jennifer & Jeff Bouwers — Brampton
Lauren, Paige, Cameron
Bruce & Danielle Maas — Brampton
Amy & Andrew Tenyenhuis — Brampton
A service of worship, remembering the life, death and resurrection of Bruce was held on May 30, 2001, at Second CRC, Brampton, Ont., with Pastors Dirk Evans and John Tenyenhuis officiating.
Correspondence address: Ada Maas, 41 Willis Dr., Brampton ON L6W 1B2

"For God so loved the world that he gave his one and only Son that whoever believes in him shall not perish but have eternal life." (John 3:16)

On May 27, 2001, in his 54th year, after a valiant battle with cancer, the Lord took home His child

BRUCE MAAS

Loving son of Matthys and Nellie Maas of Brampton, Ont.
Dear brother of:
Evelyn & Ed Eggengoor — Orillia
Mary & Bill Knight — Jordan Station
Gary & Mary Maas — Brampton
Tex & Dorothy Maas — Rexdale
John & Alice Maas — Dundas
Arend & Louise Maas — Brampton
Lovingly remembered by many nieces and nephews.
Correspondence address:
M. Maas, Holland Christian Homes, 7900 McLaughlin Rd. S., Hope Tower 408, Brampton ON L6Y 5A7

Send your anniversary, birthday and other important family notices to:
***Christian Courier* at fax #: 905-682-8313 or by e-mail to: ccadpromo@aol.com**

Classifieds

Obituaries

Murmerwoude, Fr. Holland Chr. Homes the Neth. Brampton, Ont.
June 28, 1908 - May 26, 2001
"I am the resurrection and the life, he who believes in Me will live, even though he dies." (John 11:25)
On Saturday, May 26, 2001, the Lord took home our beloved mother, grandmother, great- and great-great-grandmother
RENSKE SCHENK OEGEMA
in her 93rd year.
Predeceased by her husband Jan Schenk in 1972.
Lovingly remembered by her children
Tom & Riet — Georgetown
John & Janet — Georgetown
Clare — Toronto
grandchildren: Diane, Irene, John, Harry, Debbie, Jeff, Jennifer, James
26 great-grandchildren, 5 great-great-grandchildren.
Service of celebration was held at the Christian Reformed Church, Georgetown on May 29, 2001, Rev. J. Kuntz officiating.
Correspondence address:
Tom & Riet Schenk, 79 Charles St., Georgetown ON L7G 2Z6

Katwijk aan Zee, Z.H. Grimsby
the Neth. Ont.
December 11, 1908 - April 29, 2001
"Because of the Lord's great love, we are not consumed, for his compassions never fail. They are new every morning. Great is your faithfulness." (Lamentations 3:22)
Peacefully, the Lord took unto Himself our mother, Oma and Big Oma.
WILMA VAN BREEMEN
(VAN DELFT) (nee DE JONG)
at Shalom Manor, Grimsby, in her 93rd year, on Sunday, April 29, 2001. Her husbands Dick Van Delft (1941) and Aart Van Breemen (1991) preceded her in death. Also predeceased by son Richard, grandson Timothy and son-in-law John Kamps.
Beloved mother of:
Audrey & Wim Van Keulen — Grimsby, Ont.
Lydia & Peter Demik — Hamilton, Ont.
William & Mary Van Delft — Hamilton, Ont.
Mother-in-law of Phyliss Van Delft and Margaret Powell.
Loving Oma and Big Oma of 14 grandchildren and 22 great-grandchildren.
Loving stepmother of:
Jack & Betty Van Breemen — Lake Elsinor, Calif.
Phil & Brenda Van Breemen — La Habra, Calif.
Kurt & Nghia Van Breemen — Lake Forest, Calif.
and 6 grandchildren and 4 great-grandchildren.
Survived by sisters Anna Boers, Townsend, Ont. and Barbara Biemold, Lynden, Wash., brother Sam of the Netherlands and sister-in-law Margaret De Jong of Dundas, Ont., and many nieces and nephews in the Netherlands, United States and Canada.
The funeral service was held on May 2, 2001, at the Mt. Hamilton Christian Reformed Church, with Rev. J. Van Weelden officiating.
The family extends its heartfelt appreciation to the staff of Shalom Manor for the loving care extended to Mother.
Correspondence address:
Lydia & Peter Demik, 171 Seneca Ave., Hamilton ON L9B 1M1

"Those who sow in tears will reap with songs of joy." (Psalm 126:5)
On May 28, 2001, the Lord called out of our midst our brother-in-law
JOHN VANDER EYK
in his 72nd year.
May the Lord comfort and sustain his dear wife Margaret and his children Garry & Darlene, George & Debbie, Jack & Debbie and Ken & Tracy.
He will be greatly missed by his six grandchildren.
Pieter & Ytte Feddema
Mrs. Anna Rintjema
Alma & Ray Heeringa
Mrs. Hennie Feddema
Bob & Gerry Feddema
Louise & Jerry Boersma
Edna & Fred Nordemann
Tina & Tom Schalk
Tom & Rose Feddema
Jean & Jack Roszell
Charlie & Ellen Feddema
Lukie & Art De Waard
Pete & Pat Feddema
John & Jenny Feddema
and nephews and nieces.

May 30, 1909 - June 6, 2001
"The Lord is my Shepherd." (Psalm 23)
On June 6, 2001
CONNIE WESTERHOEK
(nee SLOOT)
went to be with her heavenly Father at age 92.
Beloved Mom of:
Jack & Ann Westerhoek — Thornhill
Jennie & Peter Klooster — Acton
Neil & Nettie Roelfsema — Streetsville
Loving Oma of John & Christine Westerhoek, Roy & Debbie Westerhoek, Andrew & Lorna Westerhoek, Terrance Westerhoek, David Westerhoek, John & Simone Klooster, Sid & Marion Klooster, Sharon & Mark Templain, Jeff & Lisa Roelfsema, Nevin & Heather Roelfsema
and 12 great-grandchildren.
The memorial service was held at Holland Christian Homes in Brampton at 2:30 p.m. on June 9, 2001. Interment at High Memorial Gardens and Crematorium in North York.

Edmonton, Alta. Lacombe, Alta.
Aug. 27, 1913 - May 29, 2001
JOHN ELLEN
peacefully went to be with his Lord at the age of 87.
He will be deeply missed by his loving wife of almost 63 years Tena (Prins) Ellen and his children:
Jack & Avlyn VandenBorn
Dick & Joan Roeters
Ralph & Jane Bruinsma
Carol Nieboer
George & Geri Ellen
Norman & Shelley Ellen
Tim & Moira Ellen
20 grandchildren, 11 great-grandchildren.
Correspondence address:
5255 - 50 St., Lacombe, AB T4L 1H7

Aalten Bloomfield
the Neth. Ont., Canada
August 29, 1923 - June 4, 2001
Called to be with his heavenly Father, on June 4, 2001, was
JOHN/JOHAN WESTERVELT
our beloved husband, Dad, Pa and Opa.
His wife of nearly 53 years: Johanna Geertruida Westervelt (Klein Wolterink)
His children, grandchildren and great-grandchildren:
Gerry & Nora Westervelt
Theresa, Lisa, Jessica, Wesley, Keegan, Logan
Bill & Lynda Westervelt
Chris, Brad, Trevor
Alex & Cheryl Westervelt
Angela, Janelle, Lesley, Brian
Gilbert & Nancy Westervelt
Ellen, Leah, Lauren
His brother and sister in Canada: Gerrit Westervelt and Riek Heinen
His brothers and sisters in the Netherlands: Jan Westervelt, Bertha Heinen, Gerda Ebbers and Bertus Westervelt.
Predeceased by his parents Gerrit Westervelt & Aleida Ter Horst, brother Henk Westervelt and infant brother Bertus Westervelt.
Fondly remembered by a large family of in-laws and nieces and nephews.
Correspondence address: 714 County Road 12, RR 3, Picton, ON K0K 2T0

Bed and Breakfast

PANDA'S Bed & Breakfast in Grimsby, Ontario (20 min. from Niagara Falls). **Tel.: 905-945-0367; Fax: 905-945-7664.**

Home Sweet Classifieds

Church News

Christian Reformed Church:

Classis Chatham of the Christian Reformed Church will meet in regular session D.V. Tuesday, September 11, 2001, in the Chr. Ref. Church of Dresden. All materials for the Agenda must be in the office of the stated clerk by **Monday, July 30, 2001.**
Jan H.G. Vandergeest
Stated Clerk

Grace Christian Reformed Church, Chatham, Ont.
New clerk: Ray Wolting — Tel. **519-354-7156**
Please address all correspondence to Grace CRC, PO Box 337 Chatham ON N7M 5K4
New address Pastor Peter Nicolai: 23 Mulberry Court, Chatham ON N7M 6H8

Personal

Attractive man, Dutch descent, age 47, interests are photography, woodwork, loves children. **Wants to meet attractive Christian lady**, 30 to 47. Please send photo and write: Box No. 114, 19567 Fraser Highway, Surrey, B.C. V3S 9A4

Help wanted

Horticultural Sales: Ambitious wholesale nursery in the Niagara region has an **opening for a sales position in the Mid-West USA.** Position requires calling on Garden Centres providing them with a complete selection of nursery stock. We provide a strong, brand name program, along with a very extensive and colorful promotional program. Person must be able to develop existing accounts and establish new accounts and have a strong desire to succeed. Strong **communication skills, ability to work as a team, and sales experience** is necessary. Overnight travel is involved. We provide excellent remuneration, incentives and benefits. Please send resumes with references and salary history with complete confidence to:
Willowbrook Nurseries Inc.,
1000 Balfour St., Fenwick,
ON L0S 1C0
Attn. John Langendoen.
We thank you for your application However, only those considered will be notified.

Job Opportunity

Looking for adventure in northern B.C.? **Full-time single experienced milker** and general farm help needed for a 40 cow tie-stall operation in **Smithers, B.C. Call: 250-846-9606**

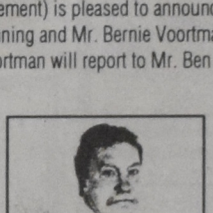
PICTURE THIS!

You can advertise in *Christian Courier's* Business and Service Directory once a month for only: $25.00 + GST *Promote your business to thousands of readers across Canada.*

Miscellaneous

Redeemer Appointments

William van Staalduinen, Vice President (Advancement) is pleased to announce the appointment of Mrs. Rita Klein-Geltink as Manager of Gift Planning and Mr. Bernie Voortman as a Gift Planning Consultant. Both Mrs. Klein-Geltink and Mr. Voortman will report to Mr. Ben Stegeman, Director of Stewardship.



Mrs. Rita Klein-Geltink has served at Redeemer since 1994, most recently as an administrative aide to President Cooper. She has a longtime connection to Christian education, including terms as board chair at Cambridge Christian School. Rita and her husband Gerald live in Cambridge and attend Maranatha CRC. They have two sons attending Redeemer University College and two sons at Woodland Christian High School. Her duties will include providing advice and assistance in estate planning, gift planning options and other aspects of stewardship counselling.

Mr. Bernie Voortman comes to Redeemer with a background in business. He will work with the Stewardship Department in a part-time capacity while continuing outside business interests. His duties will include consulting with College supporters about gift planning strategies. Bernie and his wife Anita live in Flamborough and attend Calvary CRC. The Voortmans have five children, one who has graduated and four still attending area Christian elementary and high schools. Bernie serves on the church council and has been a board member and past chair of Calvin Christian School (Dundas).

REDEEMER
University College

777 Garner Rd E. Ancaster ON L9K 1J4 | Tel. 905.648.2131 | Toll Free. 1.877.779.0913 | www.redeemer.on.ca

Classifieds

Teachers

REXDALE, ONT.:
Timothy Christian School, Toronto (Rexdale), invites applications from **qualified and experienced teachers at the intermediate level** for the 2001/2002 school year. We are looking to fill a 100% position — we are flexible and will consider all qualified applicants. TCS is a west-end Toronto school with an enrollment of approximately 200 students and a staff of 12 teachers. We have a full computer lab, an art, music and ESL program and a student population rich in cultural and denominational diversity.
If you are interested in joining our teaching team, send your applications to:

Att. Mrs. A. Kapinga-Gruning
Timothy Christian School
28 Elmhurst Dr., Rexdale, ON
M5W 2J5
Phone: 416-741-5770;
Fax: 416-741-3359
E-mail: Kapinga-g@home.com

Help wanted

Hope House is a safe, Christ centred home where girls aged 7 -13 will find nurturing and compassionate care in a long-term residence. We are currently seeking either a mature Christian woman or a mature Christian couple to fill our permanent live-in position at the home. This position will be of interest to those who enjoy creating a nurturing environment, and have had experience facilitating the healing and growth of young girls. Leadership and organizational skills are required. Applicants who fulfill the necessary requirements will be contacted by our Board with further details and information. Please forward cover letter and resume to:

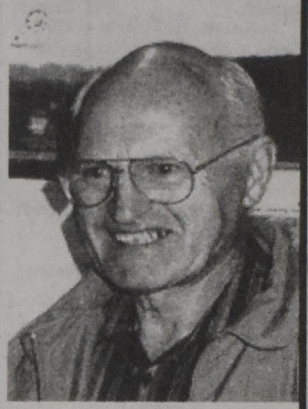
Hope House
c/o Chartwell Baptist Church
228 Chartwell Road
Oakville, ON L6J 3Z8
Tel: 905-569-7776 (ext.35)
Fax: 905-842-5776

Miscellaneous

Manoah Manor, consisting of 27 independent living suites and 10 intermediate care rooms, has openings for either
a. **Temporary or permanent accommodation**
b. **Temporary transitional care after illness or hospitalization.**
The home provides an atmosphere of spiritual and cultural unity in a setting where residents receive care and support as needed.
Most of our staff speaks Dutch.
For information call the administrator at **604-530-9895.**
20265 - 54Ave. Langley, BC V3A 3W6

Miscellaneous

"Do it now while you can make the choice. My wife & I want to make the move now, while we are both fit. We look forward to some freedom, with no more grass to cut, or snow to shovel. Surrounded by a community of friends we just can't wait!"



Henry Rumph, purchaser and future resident

Now Under Construction!

Act now for a limited time only custom suite alterations available

Shalom Evergreen Terrace

- 1 & 2 Bedroom suites up to 1,398 sq. ft.
- affordable suites from $123,900
- secure indoor parking and car wash bay
- access to optional support services
- 55 plus Christian community

Imagine the time and freedom to enjoy!

Open House Monday's 10:00 a.m. – 12:00 p.m.
Mountainview CRC, 290 Main St. E., Grimsby
Call 905-309-7888 today for details

Large waterfront cottage in quiet area on Georgian Bay near Meaford, Ont.
- Two bedrooms
- Sleeps 6-8
- New 3 pc. bath, carpets, etc.
- Glassed in front porch
- Weekly, monthly rates
- No smoking or pets

Call Greg at 519-538-5581 or gregayrh@bmts.com

Event

CALVIN THEOLOGICAL SEMINARY
Invites you to
"Retreat and Equip"
Summer Continuing Education Conference On
"The Apocalypse"
Lecturer: Dr. David Holwerda
Prof. Emeritus New Testament, Calvin Theological Seminary

This conference is designed to provide you with informative and interactive lectures on the Book of Revelation with an ear to preaching. Although the conference is directed towards those with Biblical / Theological training, key themes and texts will be explored in such a way that you the preacher / teacher / lay person will be personally and theologically enriched. Preachers will leave with excellent material for a sermon series on the Apocalypse. Teachers, lay persons will leave with a deepened awareness of themes in this intimidating book.
Dr. Holwerda, an engaging speaker, brings many years of scholarly reflection on this book and many years of teaching experience in the church and the classroom.

When: *August 14, 7:00 p.m. – August 16, 12:00 p.m. 2001*
Where: *Redeemer University College, Ancaster, ON*
To register contact: Rev. Andrew Beunk
Phone: 905-643-4340 Fax: 905-643-4199
E-mail: abeunk69@calvin.edu
Cost: $65 conference only; $87 with meals; $187 with meals/lodging

Miscellaneous

We could really use your investment now.

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

CRC EXTENSION FUND
"... serving Christian Reformed churches and Christian schools since 1970"

RATES TO JUNE 30, 2001:
Ext. Fund: 5.25 %
RRSP: 5.25 % *(approx.)*
call: 416-461-1207
write: Christian Reformed Extension Fund, 45 Harriet St., Toronto, ON M4L 2G1
fax: 416-465-6367

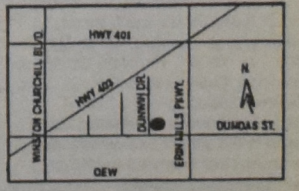
TIME FOR NEW FURNITURE?

Come and see our beautiful showroom with the European flair!

SCHRÖDER FURNITURE

... for that special item!

Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

June 23-24	Ancaster CRC, **Ancaster,** Ont. Celebration picnic Saturday, services on Sunday. Call 905-648-2323
June 23-24	**Chatham** CRC, 75th Anniversary Saturday Potluck; Sunday Thanksgiving Service 6:30 p.m.
June 27	50th Anniversary **Voortman Cookies** Ltd. Former salespersons & employees are invited to Open House. Plant tours 9 a.m. Call 905-335-9500
June 30	**Nobleford** CRC Restored oldest CRC in Canada, opening 4 p.m. Call 403-824-3442.
July 2	Frisian Picnic, 11 a.m. Pinehurst Conservation Park, **Paris,** Ont. Info. 519-587-2162. See ad this issue.
July 7	Wieringermeer Picnic. Queens Park, **Stratford** 10 a.m.-3 p.m. Call 519-631-6234 or 519-537-7549.
July 7-8	50th anniversary Wallaceburg CRC, **Wallaceburg,** Ont. Saturday 4 p.m. social. Sunday 10 p.m. Praise service. For info. call 519-892-3569 or e-mail: jwdykema@kent.net See ad in May 14 issue.
July 8	Dutch Service, Ancaster CRC, 70 Garner Rd E (Hwy 53) **Ancaster,** Ont. 3 p.m. Rev. Jacob Kuntz
Aug.14-16	"Retreat and Equip" Summer Education Conference at Redeemer Univ. Coll. **Ancaster,** Ont. Lecturer: Dr. David Holwerda, "The Apocalypse". Info. Rev. A. Beunk: 905-643-4340; fax: 905-643-4199 See ad.
Sept.14-16	First CRC **Brandon,** Man., 50th anniversary. Call 204-727-4652 or 204-725-1445.
Sept.22-23	Exeter Chr. Reformed Church, **Exeter,** Ont. 50th anniversary. For info. call 519-235-2990

Arie Hoogerbrugge
Associate Broker
RE/MAX Del Mar Realty Inc.
840 Queenston Road
Stoney Creek, ON L8G 4A8
Bus: 905-662-5300
Fax: 905-664-2300

DCA Travel & Cruise
1-800-667-2525
TORONTO 416-224-5211
BRADFORD 905-775-6763
E-mail dcatravl@star.ca
Emergency Service Available
Visit us @ www.dca-travel.com
ON SALE: KLM, A. C., Canada 3000
MARTINAIR... DIRECT
Ont. Reg. 01495998

FROM COAST TO COAST

THE BACK TO GOD HOUR

English Radio:
Back to God Hour

BRITISH COLUMBIA

Burns Lake - CFLO	9:15 am	1400
Osoyoos - CJOR	8:00 am	1490
Penticton - CKOR	8:00 am	800
Port Alberni - CJAV	7:00 pm	1240
Prince George - CIRX	7:00 am	94.3
Princeton - CHOR	8:00 am	1400
Smithers - CFBV	9:15 am	1230
Summerland - CHOR	8:00 am	1450
Vernon - CJIB	9:30 pm	940

ALBERTA

Brooks - CIBQ	8:00 am	1340
Ft. McMurray-CJOK	8:30 am	1230
High River - CHRB	6:30 pm	1140
Edmonton - CJCA	6:00 pm	930
Westlock - CFOK	7:30 am	1370

SASKATCHEWAN

Estevan - CJSL	8:00 am	1280
Weyburn - CFSL	8:00 am	1190

MANITOBA

Altona - CFAM	9:30 am	950
Steinbach - CHSM	8:00 am	1250
Winnipeg - CKJS	9:15 am	810

ONTARIO

Atikokan - CHAK	9:30 am	1240
Chatham - CFCO	6:30 am	630
Fort Frances - CFOB	9:30 am	640
Guelph - CJOY	8:30 am	1460
Hamilton - CHAM	7:30 am	820
Kapuskasing - CKAP	7:00 am	580
London - CKSL	7:00 am	1410
Newmarket - CKDX	9:00 am	88.5
Oshawa - CKDO	8:00 am	1350
Owen Sound -CFOS	7:00 am	560
Pembroke - CHVR	10:00 am	96.7
Sarnia - CHOK	7:30 am	1070
Stratford - CJCS	8:30 am	1240
Windsor - CKLW	7:30 am	800
Wingham - CKNX	10:30 am	920

NEW BRUNSWICK

Saint John - CHSJ	9:00 am	94.1

PRINCE EDWARD ISLAND

Charlottetown - CFCY	7:00 am	630

NOVA SCOTIA

Bridgewater -- CKBW	7:30 am	1000
Digby - CKDY	6:00 am	1420
Halifax - CFDR	8:30 am	780
Liverpool -- CKBW	7:30 am	94.5
Kentville - CKEN	8:30 am	1490
Middleton - CKAD	8:30 am	1350
NewGlasgow -CKEC	7:30 am	1320
Shelburne -- CKBW	7:30 am	93.1
Sydney - CJCB	7:00 am	1270
Weymouth - CKDY	8:30 am	103.1

Kid's Corner-Radio
Drayton Valley, AB- CIBW ... 8:30 am-Sunday 92.9fm
Nordegg, AB - CHBW ... 8:30 am-Sunday 93.9fm
Rocky Mtn. House, AB - CHBW ... 8:30 am-Sunday 94.5fm
Prince Rupert, BC - CIAJ ... 10 am-Saturday 100.7fm
Niagara Falls, ON - CJRN ... 7:30am-Sunday 710am

Television:
Primary Focus

ALBERTA
Lethbridge - CJIL
Monday - 10:00 pm
Saturday - 3:00 pm
ONTARIO - CTS
Tuesday - 9:00 am

Check your local listings for cable outlets airing *Primary Focus.*

Sunday:
PACIFIC — B.C. ..... 5 pm
MOUNTAIN — AB .. 6 pm
CENTRAL —
SK & MB ..... 4 pm, 11 pm
EASTERN —
ON & QC ..... 5 pm
ATLANTIC — NFLD, NB, NS & PEI ..... 6 pm

3475 Mainway
PO Box 5070
Station LCD1
Burlington, ON L7R 3Y8

FRISIAN PICNIC

Monday, July 2, 2001
Starting at 11 a.m.
Pinehurst Conservation Park
Paris, Ontario
(on Highway 24A, 5 miles north of Paris)
For more information call
Bev Slofstra @ 519-587-2162

Experience Banking the DUCA Way...

Great Interest Rates

DUCA is committed to providing the best interest rates possible. Combine them with Bonus Shares, and no other Financial Institution can even come close.

Bonus Shares

How much has your bank paid you lately? Since 1999, DUCA has given some members more than $6,000 in Bonus Shares. It's time you earned your Bonus Shares just by doing buiness with DUCA!

Main Branch & Head Office
5290 Yonge Street
Toronto, Ont. M2N 5P9
Tel. (416) 223-8502
Fax (416) 223-2575
E-mail: duca.info@duca.com
Website: www.duca.com

DUCA Financial Services

Willowdale - Toronto - Rexdale - Etobicoke
Scarborough - Brampton - Orangeville - Richmond Hill
Newmarket - Oshawa - Bowmanville - Burlington

DUCA Financial Services Credit Union Ltd.

visit us at www.duca.com

LITTLE EUROPE RESORT AND TRAILER PARK

Bracebridge, Muskoka

Plan an enjoyable vacation at our resort known for its Dutch hospitality.

Reasonable rates for cottage rentals.
Excellent for camping, swimming and fishing (ideal for group camping).
"Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.
Showers available. *No pets please.*

Roel & Riet Bakema
Little Europe Resort, RR #3
Bracebridge, ON P1L 1X1
Phone: (705) 645-2738

News

New ministry to disabled starts in Canada

Alan Doerksen

HAMILTON, Ont. — Although a tragic accident left him a quadriplegic, Daniel Barrette feels God had a purpose in that, and he and his wife are now developing a ministry for disabled people in Canada.

Daniel married his wife, Lauri, 18 years ago and only five months later, they were in a car accident which left him a quadriplegic. Some years later, in 1995, he says, "I woke up in the night and felt a heavy burden" to urgently share the Gospel with others. Barrette bases this on Luke 14:21, part of the parable of the great banquet, in which a master urges his servant to invite people to his banquet.

Confirming his call

"After that, I left my job with the [Canadian] government," says Barrette. He went to meetings of Conquerors, a group for disabled Christians. Other members of the group confirmed more and more his call to work with disabled people, asserts Barrette. One Conquerors member encouraged him to go to Bible school, and Barrette did — attending Heritage Bible College in Cambridge, Ont.

The Barrettes' search for mission opportunities led to their appointment in August 2000 as missionaries with Bible Centered Ministries International (BCM), an American-based ministry. Based in Hamilton, Ont., they now work with BCM (Canada), running Handi*Vangelism, a ministry to disabled people. "We are a sister work of Handi*Vangelism in the States," explains Barrette.

Before joining BCM, the Barrettes observed and sometimes participated in its work in the U.S. over about 10 years.

In its mission statement, BCM describes itself as "a global ministry dedicated to making disciples of all age groups for the Lord Jesus Christ through evangelism and diverse Bible-centred ministries, so that churches are established and the Church strengthened." One of BCM's focuses is on what it calls "the challenged" (disabled people). BCM aims to minister to the spiritual, emotional and physical needs of people with disabilities, and provide support, resources and encouragement and hope in Christ for people who have special needs and hurts.

First summer camp

The next big project on the horizon for Handi*Vangelism Canada is a summer camp — called Handi*Camp — for disabled children ages 7 to 14, which will take place August 21 to 25, at the Crusaders Bible Camp in Omemee, Ont. (near Peterborough). The Barrettes have already found nurses to work at the camp, and are looking for counsellors. The first camp will be especially for children with physical handicaps, Barrette explains. It will provide opportunities for emotional, physical and spiritual growth for campers, and will encourage social interaction among them.

This summer camp will be the first to be held in Canada. In the future, Barrette would like to see similar camps started in Quebec, his home province, and in other provinces.

Adapted to their needs

According to Handi*Vangelism Canada's website **(www.bcmintl.ca)** "All aspects of the Handi*Camp program are planned to meet the needs of our campers and adapted so that every camper can fully participate in each area of camp. Care is taken to make sure all staff are prepared and able to meet the physical needs of all campers. Activities and electives are planned to help campers enjoy a variety of experiences, discover their gifts and develop their abilities. Time is set aside for campers to interact with one another to help meet their needs for social interaction and peer fellowship.

"There is also an emphasis on meeting the spiritual needs of all campers through daily chapels, Bible classes and devotional times. Handi*Camp is committed to helping all our campers grow physically, intellectually, socially and spiritually in an environment of love, respect and encouragement."

The Barrettes also work equipping and training churches to reach out to and disciple people with disabilities, according to Faith Today. They have also started a support group for mothers of children with special needs, and a Sunday school class for developmentally-challenged adults.

COURTESY DANIEL BARRETTE

Daniel and Lauri Barrette and their daughters.

Do you know what's happening to fellow believers in Nigeria? In China? In Indonesia?

Even our best newspapers seldom tell us much. Keep in touch with the church worldwide.

- Subscribe to *Christian Courier* at a special introductory rate!

Abraham Kuyper

A Reformed worldview doesn't last unless it's cultivated by keeping in touch with committed, inquisitive fellow believers. To help us nurture a biblical worldview, friends of Reformed Faith Witness have pitched in to make possible this special introductory rate of:

$25.00 (G.S.T. Included) for first-time subscribers.

COUPON COUPON

Please enter my subscription for one year immediately.
I enclose a cheque for $25.00, payable to *Christian Courier*.

Name

Address

City/Town Postal Code

Please send this coupon to *Christian Courier* at:
4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1

Please take advantage of *Christian Courier*'s biweekly Business and Service Directory. For the low cost of $25 (plus GST), you can advertise your business.

News Digest

Moon marriage dooms archbishop

ZAMBIA (Religion Today) — Reuters reports that an African archbishop who married a Korean acupuncturist in a group wedding conducted by the Rev. Sun Myung Moon can no longer be considered a bishop of the Roman Catholic Church.

Vatican chief spokesman Joaquin Navarro-Valls said in early June that Archbishop Emmanuel Milingo "could not be considered a bishop of the Catholic Church" and would be subject to "foreseen canonical sanctions."

Milingo had "inflicted a serious wound on the communion which priests above all must show with the Church," Navarro-Valls said. According to Canon Law, Milingo — a Zambian — will be excommunicated if the Vatican considers him guilty of apostasy or violating the Church's strict celibacy laws. Priests are not allowed to marry without first leaving the clergy.

Betting a major business in Britain

LONDON, England — Betting has become a major industry in Britain, bringing in about $10.5 billion (US) a year, according to the Betting Office Licensees Association. Although betting was legalized in 1961, it was taxed at a rate of nine per cent, which drove many gambling shops offshore or online, more recently. But now, the British government is removing that tax, to bring betting business and revenue back to Britain.

Britons bet on all sorts of things, including whether a UFO will land outside the prime minister's residence (with odds of 10,000 to 1), or whether the Loch Ness monster will be seen this year (at odds of 100 to 1). One 42-year-old chauffeur and betting fan told the *Los Angeles Times*, "Here in Britain, you can bet on golf, football, snooker, two flies walking up a wall. You can bet on anything."

UFO shortage in U.K.

LONDON, England — After chronicling UFO activities for nearly 50 years, the British Flying Saucer Bureau is closing because of a sharp decline in the number of reported sightings. The bureau, which once had 1,500 members worldwide, once received 30 reports a week of sightings of unidentified flying objects, but those have virtually dried up, reports Reuters.